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Advertiſement.

SINCE the Deſign has been ſo long on Foot to ſuppreſs *Debauchery* and *Prophaneneſs*, by putting the Laws of the State in vigorous Execution againſt them, it has been expected that the Enemies of this Scheme would have *appeared in Print*, produced their *Arguments*, and obliged the World with a Taſte of the Learning and Philoſophy of Vice upon ſo provoking a Subject: But notwithſtanding all the Clamours of *Converſation*, the *Preſs* has been entirely barren upon this Topick, except that it has ſometimes produced a little nameleſs Ridicule.

Now if any *Perſon of Reputation* will enter into the Diſpute, and manage it without Scurrility, Sophiſtry, or Trifling; if he will undertake to prove, either that *prophane Swearing*, *Curſing*, *Blaſphemy*, *Lewdneſs*, *Drunkenneſs*, *Prophanation of the Lord's-Day*, &c. are *innocent* and *harmleſs Practices*; that they are no way deſtructive to Society; that the Laws we have to puniſh them *ought to be repealed*; or that while they continue in Force, they *ought not to be executed*; or that *Societies* to promote their Execution are either *uſeleſs*, *irregular*, *illegal*, or *prejudicial to the Public*; or that *giving Informations* to the Magiſtrate, is either an *uncharitable*, *ſcandalous* or *improper* Method; he has here a Challenge to declare his Mind from the Preſs, *prefix his Name* to the Book, and what he urges ſhall neither want a Reply, nor that Reply appear without its Author.

AN ESSAY UPON THE EXECUTION of the LAWS AGAINST IMMORALITY AND PROPHANENESS.

By *JOHN DISNEY*, Esq;

With a PREFACE, addreſs'd to Her Majeſty's Juſtices of the Peace.

And thou Son of Man, be not afraid of them, neither be afraid of their Words, though Briars *and* Thorns *be with thee, and thou doſt dwell amongſt* Scorpions: *Be not afraid of their Words, nor be diſmay'd at their Looks, though they be a rebellious Houſe,* Ezek. ii. 6.

The Second Edition enlarged.

LONDON,
Printed and Sold by *Joſeph Downing* in *Bartholomew-Cloſe* near *Weſt-Smithfield*, 1710.

KÖNIGL. KREISBIBLIOTHEK IN AUGSBURG

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ВЕЛИКОЕ ПОСЛАНІЕ

ГОСПОДА НАШЕГО

ІИСУСА ХРИСТА

ОТЪ

СВЯТАГО ЕВАНГЕЛІЯ

ОТЪ

МАѳѳЕЯ.

ГЛАВА

7.

THE PREFACE,

Addreſſed to all that have the Honour to ſerve Her Majeſty in the Commiſſion of the Peace.

Gentlemen,

WITH all Reſpect imaginable I offer you the following Sheets: But as I am very ſure that the Cauſe there pleaded is the Cauſe of GOD, you muſt give me leave to inſiſt with more than ordinary aſſurance *to be heard.* What this *Eſſay* propoſes to you, is no more than the due Execution of the Laws againſt *Debauchery* and *Prophaneneſs*; to employ your Authority for the Service of our Prince and Country, the Safe-

Safety and Prosperity of every private Subject, the Honour of God, the public Credit of Religion, and the eternal Happiness of Mankind. And surely a Proposal of this Nature deserves at least a patient, equitable, and unprejudiced Hearing. What Objections may lie against it, I have endeavoured to answer in the Body of the Book; and have proposed also some Arguments, which seemed to me of the greatest Force, to prove our Obligation in this Point. But it deserves to be somewhat more largely considered, how far the public Interest of *Society* and *Civil Government* are embarqued in the Execution of those Laws; what fatal *Mischiefs* issue from the *Neglect* of this Part of our Duty; and what *Advantages* both to Prince and People from the *faithful Discharge* of it.

That Debauchery and Prophaneness unrestrained by the Magistrate draw down the *Vengeance of God* upon a Nation, is proposed as an Argument in the following * *Essay*; and an Argument it is, that can never be too often repeated, or too seriously laid to Heart. Let us not flatter

*Page 25, 26, 27, 28.

our

our ſelves, that theſe things will be overlooked, or that they are only *perſonal* Crimes: For if the Laws that are in Force againſt them lye by to ruſt for want of Execution, through our Neglect, who have the Power in our Hands to curb Enormities, they are not only *perſonal*, but *national* too, and God will account with us as a *Body politic*, for ſuffering the exorbitant Impudence of Vice. *Shall I not viſit for theſe things, ſaith the Lord? Shall not my Soul be avenged on ſuch a Nation as this?* Whereas if we diſcharge the Severity of the Laws upon them, we not only preſerve our Country from Ruine, but fix it upon a better Eſtabliſhment than before; for *the Work of Righteouſneſs ſhall be Peace, and the Effects of Righteouſneſs Quietneſs and Aſſurance for ever.* Let us but purge our ſelves of *this accurſed Thing*, the Guilt of popular and unpuniſhed Vice; our * Armies ſhall proſper, and our Trade ſhall flouriſh; *The Earth ſhall yield her Encreaſe, and God even our God ſhall bleſs us.* But Iniquity is the fatal Hindrance of all Bleſſings public or private, the Source of all Calamities and Diſorders; ſo

Jer. 5. 29.

Iſa. 32. 17.

* *Joſh.* 7. 12. *Deut.* 28. 7. ——3.-6. *Pſal.* 67. 6, 7, 107, 33, 38.

that

that indulging that, we muſt deſtroy our Country.

The Temperance, Frugality, and other Virtues of the *Romans*, were the Support of their Common-wealth, and raiſed them to the Empire of the World: But as ſoon as the Lewdneſs and Luxury of *Greece* got footing amongſt them, 'tis wonderful to obſerve how their Power declined abroad, and Factions and Civil Wars diſtracted them; and in courſe of Time, their State was intirely overthrown by the more virtuous (tho' withal the more barbarous) Nations of the *North*. The Reaſon is eaſie to conceive: For Luxury and Debauchery (as their natural Effect) debaſe the Genius of a People, diſſolve them to *Effeminacy* and *Cowardice*, by chaining them down to their *Pleaſures*, and diverting them from that generous Spirit which is neceſſary to the Preſervation of the Public.

Beſide the Injuries of this kind, how many Families have been brought to Beggary or a Goal, by the mere *Expenſiveneſs* of Vice! While the Labourer conſumes his Time and his Wages in Tipling and Drunkenneſs,

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the Tradeſman his Profits, the Officer his Salary, and the Gentleman his Eſtate, in Taverns or lewd Houſes, in Gaming, or keeping Whores; 'tis no Wonder that Poverty over-runs the Nation; that Taxes are ſo generally complain'd of, and with ſo much Difficulty paid; that Trade is neglected, Markets fail, our Gazettees are fill'd with Commiſſions of Bankrupt, and our Priſons with Debtors. This cuts the very Sinews of the Government, when that which ſhould ſupport it, is drain'd before hand into the private Channels of Luxury by the Subject, and little or nothing remains to bear the Charge of its Defence againſt the common Enemy; and not only ſo, but it ſtands further expoſed to Tumults and Rebellions at home; for Poverty breeds *Diſcontent* amongſt the People, who are ready enough to charge their Hardſhips upon *bad Times* and the *Government*; tho' in Truth they proceed from their own undoing Vices; Diſcontent puts them upon *affecting Change*, and ſows the Seeds of every great Diſturbance to the Public. Let me add, that thoſe who are practiſed to diſregard their

own Health and Life, Eſtate and Reputation, for the Enjoyment of their beloved Debaucheries, are in a fair way to bid Defiance to the Gallows, to venture upon *capital* Crimes, and ſuch as are immediately deſtructive to common Peace and Honeſty; as Robbery, Murder, and the like, either to relieve the Poverty which their Vices have brought upon them, or to open their Way to new Opportunities of Luſt; or becauſe they have hardened themſelves beyond the Fear of Death, and reſolve, according to their own lewd Proverb, upon *a ſhort Life and a merry One.* And therefore 'tis to the Advantage of Society to have *thoſe* Crimes vigorouſly puniſhed and ſuppreſſed, that *theſe* may be prevented.

The Growth of *Perjury*, which (as I have ſhown in this * *Eſſay*,) is very much to be charged upon the *Cuſtom* and *Levity* of *prophane Swearing*, is too viſible a Miſchief to the Public to be forgotten, and by the Execution of the Laws may in ſome good degree be checked and prevented.

* Page 7.

Let me further obſerve, that our Negligence in ſuppreſſing Debauche-

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ry and Prophaneneſs leads the Body of the People to ſuch a *Careleſneſs of Religion*, as may in time clear the Way for the Return of *Popery*. Allow Men in their Vices, and you make them hopeful Proſelytes to *Rome*. For (1) Ill Men can be of no Religion *upon true Principle*; the Church of *England* and of *Italy* are all one to them; whatever Zeal they pretend to upon ſome Occaſions for our Church, 'tis all but a mere lifeleſs Theory, which Education, Faſhion, and Intereſt, have taught them: I will undertake to affirm, that they know nothing at all of the *Church of England*, who think their own Debaucheries reconcileable to her Doctrine: And ſince theſe Men are Proteſtants upon ſo ſlight a Bottom, ſhould there happen a Revolution in favour of Popery, their oily Conſciences would preſently be on the Side that's uppermoſt. But (2) there is ſomething peculiar in the Church of *Rome* that flatters the extravagant Liberties and Vices of Mankind. It has the Reputation of putting Men into an eaſier way than ordinary to Heaven, without the Trouble of parting with their Sins;

let them enjoy their Debaucheries and welcome, if they will but go to the Coſt of an Indulgence, or take Abſolution at the Hour of Death, or leave ſomewhat to the Prieſts to pray them into Heaven afterwards. Now certainly it is the Intereſt of wicked Men to like this way; the Diſſoluteneſs of their Lives muſt needs prepare them to embrace a Religion that is ſo much to their purpoſe; and (fooliſh as it is) the Intereſt of their Vices makes them ſwallow every Day as great Abſurdities. Therefore if we would effectually keep out *Popery*, Care ſhould be taken for the timely Suppreſſing of *Vice*.

I will add another Obſervation, Gentlemen, in which your ſelves are immediately concerned. By the Neglect of putting the Laws in Execution, the *Authority* of the Magiſtrate is rendred *contemptible*. For why is ſo much Reverence paid you by ill Men, but becauſe they know you have by Law the Power to puniſh them? If you neglect to puniſh, they'll forget to fear you; you make your ſelves their Equals, and Contempt will follow. But 'tis not

your

your Honour alone that is concerned in this; for if Magiſtrates become contemptible, the Public muſt ſhare both in the Diſgrace and Miſchief, and very deeply too. It will be no wonder if the Soldiery break thro' all the Diſcipline of War, and fall to *Mutiny* and *Diſorder*, when they have learnt to *deſpiſe the Officers* that ſhould command them. A ſhort-ſighted Perſon may eaſily ſee to the End of Government, when the Laws are neglected, the Magiſtrate has loſt his Authority with the People, and every Man's own Diſcretion is to be his chief Reſtraint.

The only medium of Government, is the Preſcribing of L A W S; and that which makes a Law to be regarded, is the P U N I S H-M E N T it threatens; if therefore you *neglect the Penalty*, you *diſarm the Law*, and doing that, the *Power of Government* diſſolves, and by Conſequence the State is in Danger of being broke to pieces in Confuſions. This is in *general* the Effect of ſlighting the Execution of good Laws, and it is *particularly* the Caſe with relation to

thoſe which I am now ſpeaking of. Let *them* lye dormant, and you notoriouſly ſtrengthen and encourage Vice, till at length it will come to ſuch a Head as to be paſt control, and Magiſtrates themſelves will no longer have it in their Power to ſuppreſs it.

Give me leave now to add a Word or two further, of the *Advantages* that may be expected both by Church and State from the due Execution of theſe Laws.

I told you before, that it prevents the Growth of Perjury; that it puts a Stop to the Ruine of many Families; that it contributes to the Vigour, Health, and generous Spirit of a Nation; and that it wards off the Judgments of God, which firſt or laſt will break upon a debauched and impious People. Beſide theſe, it engages Magiſtrates themſelves to live regularly, which is a great Bleſſing in their Example, and a great Confirmation of their Authority; for that Man muſt be very ſhameleſs and hardned, who practiſes himſelf the Vice he puniſhes in another. By this too we ſhall

be

be better able to *truſt* Mankind in our common Dealings with them. The Suppreſſion of thoſe extravagant Vices that waſte Eſtates, and end in Poverty and Ruine, tends evidently to ſecure public Commerce and Credit: For how many debauch'd lewd Gentlemen have we ſeen under a ſplendid Figure and Appearance, who have *ſuddenly* been ſo broke as to be worſe than nothing? Their Port in the World, and the Reputation of their Eſtates, have brought the Mercers and the Markets to give them Credit, till being no longer able to keep their Ground, they are unexpectedly blown up, and are no where to be ſeen but in the Shop-Books or a Goal. This is the natural Effect of *Extravagance*, as that is of *Vice*; and therefore the Suppreſſion of Vice muſt contribute very much to ſet a Tradeſman eaſie: For where Temperance and good Order preſerve a Fund of *Wealth*, (tho' there ſhould be none of *Honeſty*) the Law will find him a Way to recover what is juſtly owing him; his Debt is not to be accounted *deſperate*,

Let us consider yet further the Advantage it will be to the *Christian Religion* and the *Church of England*. It gives new Life to the Friends of Virtue and Goodness, who have been too long run down by the overbearing Insolence of Vice, to appear more openly in their Defence. The Times were come to that unhappy pass, that many well-disposed Persons, affrighted by the general Ridicule of all that's serious, durst hardly be known to be virtuous, or so much as speak of *Sin* and *Duty*, of *God* and *Goodness*, without a Blush: But the Execution of these Laws has already very much encouraged, and will further encourage them, wherever it prevails, to declare themselves more freely, to reprove with Boldness, and defend the common Cause of Virtue with the Spirit that becomes a Christian. And so much the more as the Vigour of those Laws is supported by our Faithfulness, that Courage of good Men will encrease, and Shame will be fix'd where it ought to be, in the Countenance of the Prophane and Vicious.

Nor is only a Guard to the *Honour* of Religion, but a real and very great Assistance to its *Progress*, and upon several Accounts a most happy step to Mens Salvation. When they are posting with loose Reins to Hell, the Execution of the Laws upon them is a *very seasonable Check*, and cannot but bring them back a little to Consideration, whither it is they are going. And if there were no other Advantage in it, this would be sufficient, that it delivers them from the *Temptations* and *Opportunities* of Sin, and the fatal Poison of *Examples*. How many are there who would *never be guilty* of *prophane Oaths* and *horrid Execrations*, which destroy the Conscience, how many others who would never arrive to a *Habit* in those Hellish Practices, if they had not the Vogue of Fashion and Custom in the Company they keep! And if the Laws were duly executed, that Fashion would be broke, and the Practice discouraged, which would take away the only Temptation there can be to that Vice. Were Public-Houses restrain'd to their original Use, by Inspection

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into their Diſorders, and the Execution of the Laws upon them, *Tipling* would be prevented, and in that the great Occaſion of *Drunkenneſs* removed. Were Men kept by the like Means from Idleneſs, and inured to honeſt Induſtry and Labour, they would not have Leiſure to be tempted to Gaming, Extravagance and Debauchery. Were they obliged by the due Execution of the Laws to a conſtant Attendance at Church, how many unhappy Opportunities of prophaning the Lord's-Day, would be cut off! And were the Prophanation of it by Sports and Paſtimes vigorouſly ſuppreſs'd, how many Vices that evidently have their Riſe from that would be prevented! When all ſort of religious Converſation is ſo generally exploded, and Virtue made a Jeſt of, and the Scriptures either ridiculed or denied, does not this apparently encourage and confirm thoſe that are already vicious in their Contempt of theſe things? and even with thoſe that are better diſpoſed among them, does it not inſenſibly corrupt their Principles, abate their Reverence

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to Virtue, and work them by degrees to a ſettled Diſtaſt and Averſion to the Way which they find every where ſpoken againſt? Are not even very good Men the worſe for Converſation as it now goes? Is there not a powerful Infection in the Diſcourſes of a lewd or prophane Wit, which more or leſs leave an unhappy Tincture upon the Audience? But by the legal Proſecution of ſuch Blaſphemies and Impieties, this ſcandalous Licentiouſneſs would be over-awed, and a young Gentleman might come into Company, without the Danger of turning Deiſt or Atheiſt; and a good Man might appear amongſt his Neighbours without ſuch a terrible Shock to his Religion and Morals. What can be more dangerous to Virtue, than the impudent Sollicitations of lewd Women in our Streets, the Neſts of Bawdry that are known and ſettled in particular Houſes, and thoſe open Nurſeries of Irreligion and Lewdneſs, the Play-Houſes? How many young and inconſiderate Creatures are debauched and undone by theſe Temptations, who might otherwiſe have proved good and virtuous, and

made

made an honourable Figure in the World! And muſt it not therefore be a very generous and great Deſign, by putting the Laws in Execution, to deliver Men from theſe dangerous Circumſtances? to ſtarve their natural Propenſity to Vice, by the want of Opportunities to excite and indulge it? In ſhort, Religion and good Manners cannot poſſibly flouriſh till theſe dreadful Obſtacles be taken out of the Way.

Again; This Execution of the Laws will ſtrengthen the good Inſtructions of the Pulpit. The Clergy are ſent by our great Maſter upon this very Errand, to reclaim Men (by Perſuaſion) from their Vices; and 'tis eaſie to perceive how much the Care of the Magiſtrate may do to forward their Succeſs: For nothing makes Men kearken more willingly to Reaſon, than an Apprehenſion that they ſhall ſpeedily ſuffer for it if they don't. This will alſo ſatisfie them, that Virtue is not only a Topic of Diſcourſe for *their Miniſter*, but that *the State* inſiſts upon it too, and declares againſt Vice, as an Enemy to the Public;

lic; which will tend to heighten their Reverence to the ſacred Office of the Clergy, and poſſeſs them with a better Opinion of the *Fooliſhneſs of Preaching*. It will bring them more frequently to attend divine Service in the Church, (which in many Places, to the Scandal of a Chriſtian Country, is hardly ſo full as the Taverns and Ale-Houſes are at the ſame Time;) and this not only by way of conſequence of what was ſaid before, but alſo as the Laws againſt *Abſenting from divine Service* are to be put in Execution, as well as thoſe againſt *Swearing* and *Debauchery*.

It is alſo a particular Advantage to our Church, as it brings it nearer to the Primitive Pattern. Thoſe Chriſtians had not (as we have) the Advantage of *Laws* and *Civil Magiſtrates* to puniſh Vice by Authority of the State; but they were ſo much the more ſevere in *ſpiritual Cenſures* upon all of their own Body who were convict of any ſcandalous Immorality.

" They were infinitely careful to keep " the Honour of their Religion unſpotted, to ſtifle every Sin in its " Birth, Cave's *Primitive Chriſtian. Part* III. Ch. 5.

" Birth, and by bringing Offenders
" to public Shame and Penalty, to
" keep them from propagating the
" malignant Influence of a bad Exam-
" ple.---They ſtrove by all ways
" imaginable to diſcourage Sin; ne-
" ver thinking the Curb ſtrong e-
" nough, ſo they might but keep
" Perſons within the Bounds of Or-
" der and Regularity,---and keep up
" that Strictneſs and Purity of Man-
" ners that had rendred their Reli-
" gion ſo renouned and triumphant
" in the World. This was the pious Zeal and Care of the firſt Chriſtians; which it muſt certainly well become us, who are their Succeſſors in the ſame excellent Faith, to imitate.

It will, laſtly, take off the Objection of the Diſſenters, that our Church is a Shelter for the Lewd and Diſſolute. By this we clear our ſelves of that heavy Imputation, (for the Truth is, we have too many ſuch amongſt us, and tho' our *Doctrine* is not to blame for it, our *Diſcipline* too evidently is,) if we apply our ſelves to give all the Uneaſineſs we can to wicked Men, by the ſevere and im-

partial

partial Punishment of their Wickedness; we do then, in the Name of *the Church of England*, enter a public Protest, disclaim those scandalous Members, and as much as we are able, drive them out of our Profession.

I hope, Gentlemen, you will now *allow me* to affirm, That as we love our dear, our native Country; as we desire the Peace and Happiness of the Queen, the private Safety of our selves and our Fellow-Subjects, the Honour of our Establish'd Church, the Security of the Government, and the general Prosperity of this great united Island, we ought to put the Laws against Immorality and Prophaneness into a Course of *vigorous Execution*. We must be Enemies both to God and Man, we must be Traytors both to Church and State, if we do not. Let me then, with all the passionate Earnestness with which 'tis possible for me to sollicit the dearest Interests a Man can have: Let me beg you to join in this necessary Work, this great good Service to our Religion and Country; and that, as you will answer it before the God of Heaven, to whom you and

I muſt give a ſtrict Account of our *Public Truſt* as well as of our *Private Actions.* And may that God be pleaſed to crown all our Endeavours of this kind with Succeſs, to the Glory of his Name, the Encouragement of Religion and Virtue, and the everlaſting Advantage of thoſe poor Souls whoſe Benefit is intended in them.

I am,

Gentlemen,

Your very Humble Servant,

JOHN DISNEY.

AN ESSAY UPON THE Execution of the LAWS AGAINST *Immorality & Prophaneness.*

Th. MY dear *Eugenius*, I'm glad to see you. This is a Favour I have long expected with some Impatience. What is it has made you such a Stranger here?

Eug. Not want of Friendship, I assure you; I should be the greatest Enemy to my self if I did not value *Theotimus*. But Necessity has no Law; unavoidable Business confined me.

Th. I muſt allow your Excuſe, in hopes you will do *me* the ſame Juſtice when I have Occaſion to return it: In the mean time take your Place, dear Friend, and let us enjoy one another to the beſt Advantage, while we may. You found me cloſe at Study; but 'tis the beſt natured Diſturbance in the World: The Converſation of *Eugenius* being more to my Improvement always, than the dull Road of Books and Solitude.

Eug. You are pleas'd to be at the Expence of a Compliment to ſave *me* that of asking Pardon for interrupting you: But tho' I am not vain enough to think my Company an Improvement beyond your own Studies; yet I am ſenſible, that to break in ſometimes upon a Student, is but to give him Breath to purſue his Books afterwards with the greater Vigour and Succeſs.

Th. You come freſh from the World of News and Action; pray how go our Affairs abroad?

Eug. The moſt of our News in this dead Seaſon of the Year, is to be expected from what our Governours are doing at Home.

Th. It is ſo: And I muſt not forget one thing which extremely pleaſes me; I hear the Government has entruſted *you* with a *Commiſſion for the Peace*; of which I ſincerely give you Joy.

Eug. Your very humble Servant, *Theotimus*: but that Commiſſion, I'm afraid, will yet more abridge my Opportunities of viſiting and enjoying my Friends.

Th. It may be ſo; and yet the Service of the Public muſt ever take Place of private Accounts. Your Time, tho' you may be ſure we wiſh for as much of it as can be ſpared, will be laid out to very good Purpoſe, when 'tis for the Honour of God, the Service of your Prince, and Advantage of your Country.

Eug. It's a troubleſome Office, which I ſhould never have ſought for; but ſome Body, it ſeems, there was, who thought it convenient I ſhould be in.

Th. I hope you intend *to act*: Have you qualified your ſelf?

Eug. Yes, *Sir*, I have: and what's more, I could not ſatisfie my Conſcience upon eaſier Terms. For the Government, by putting us into Com-

miſſion, lodges in our Hands a TRUST, which, if we don't execute, we betray. The very *giving* us this Authority and Power to ſerve the Public is a ſufficient Notification that Her Majeſty expects we ſhould *make uſe of it* for that End.

Th. An excellent Thought, my dear *Eugenius*; with the Bleſſing of God, go on and proſper. The Moraliſts of the *Heathen* World could tell us, That *we are not born for our ſelves.* To wallow in our Pleaſures, and fatten upon the Sweat and Merit of our Anceſtors, is ſomething, in my Opinion, very much below a Gentleman. Nay, 'tis not ſo much as a diſcreet Self-love: For without the Benefits of Magiſtracy we could have no Security of whatever we propoſe to enjoy; no Comfort in our Eſtates, no Reliſh in our Diverſions, no Safety in our Retirement, but muſt be always upon the Defenſive, againſt the Rapine and Malice of our Neighbours.

Eug. Some perhaps will tell you, There are buſie Magiſtrates enough, that *love* to be employ'd, and we may leave the Care of Government to *them.*

Th. But if Security and Peace are owing to the *Activity* of thoſe that are entruſted to preſerve them, the Diſorders we ſtill ſee muſt be owing to ſuch as betray that Truſt in *Sloth* and *Negligence*, and *Affectation of their own Eaſe*. Why will theſe Gentlemen *contribute* to the Diſturbance of Mankind, by laying aſleep the Power that's given them to *ſuppreſs* it? There is need of all the Aſſiſtance that can be had to reduce the turbulent Vices and Paſſions of ill Men: and from the wretched Effects of them which we ſee in the daily Tumults and Diſorders that happen in the World, the Conſequence is plain, that thoſe who concern themſelves againſt them are *not enough*; but *all* that are in Commiſſion ought to appear, if either themſelves would enjoy quiet, or have others do ſo.

Eug. I am ſenſible of what you ſay; that all the Buſineſs of a Magiſtrate in the Execution of his Office certainly ariſes from the Pride, the Luſt, the Paſſion or Revenge, the extravagant, contentious, or ungovernable Temper of thoſe that are under him; but the Caſe has been the ſame, ever

ſince the Fall of *Adam*, and will be ſo till the general Diſſolution.

Th. True: And therefore there will be always Need of Laws and Magiſtrates to *diſcountenance* and *puniſh* ſuch Vices as, if let alone, would quickly make this World a moſt uneaſie Dwelling. Whoever aims at the Peace and Happineſs of the Public, ought to make Uſe of all his Authority to puniſh Vice. Not to draw the Sword of Juſtice againſt it, is to contribute to our Country's Ruine.

Eug. But many of the Vices I ſpoke of, do not *in themſelves* ſo properly fall under the Cognizance of humane Laws, as *in the Effects* of them, when they break out into Sedition, Robberies, Rapes, Murders, and the like.

Th. It may be ſo; becauſe they are Paſſions or Affections of *the Mind*, and till they break out into overt-Acts, do not become ſo miſchievous to the Public. But ſome Vices there are, againſt *the ſimple Acts* of which, tho' at firſt View they *ſeem* to terminate only in a private Damage to the Offender himſelf, the Laws have made particular Proviſion, becauſe of the *Conſequences* that *may* follow upon them

them to the Public. *Prophane Swearing*, for Inſtance, which notoriouſly contributes to the Growth of *Perjury*: For Oaths are little minded, when common Uſe has ſullied them, and every Minute's Repetition has made them cheap and vulgar; that Reverence which is a natural Guard to their Authority is loſt, and Conſcience hardens againſt all Reſtraint and Obligation from them. Now if the Solemnity of *an Oath*, the Calling God to witneſs to the Truth of what we affirm, or promiſe, or deny, be not ſupported in the Reſpect due to it, there is an End of all Security and Faith amongſt Men; the Fear of God and of his Vengeance againſt Falſhood, being the higheſt Obligation upon us that can be to ſpeak Truth: And this Solemnity the common Swearer *plays with* every Day, and renders familiar, and as much as in him lies, contemptible and inſignificant. So *Lewdneſs*, *Drunkenneſs*, &c. becauſe they emaſculate the Spirits of Men, impair their Strength, and ruine their Eſtates, and thereby render them unfit to ſerve the Public, which in

ſome way or other requires their Aſſiſtance to the common Support.

Eug. In Caſes of *Swearing*, *Drunkenneſs*, and other Vices of that kind, which do not *immediately* affect the publick Peace, but only by long winded Conſequences, it may be as well not to be ſo very exact and rigorous,

Object. I. *Let every Man look to himſelf*, as he only ſhall *anſwer for himſelf*, at the Day of Judgment. A Magiſtrate will be thought very impertinent, that ſhould take much Notice of theſe things.

Th. I'm ſorry to hear this from *Eugenius*, whoſe perſonal Character for Sobriety, Religion, and good Senſe, gave me almoſt an *Aſſurance* that he would make Uſe of his Authority and Power, for the Suppreſſing all Immorality and Prophaneneſs.

Eug. You muſt not take me up too faſt, *Theotimus*. Reſolutions may be *obſtinate*, but never can be *judicious*, till they have run thro' a Courſe of Argument; and if they ſtand the Teſt of Reaſon, they are not only more eaſily juſtified to others, but more ſatisfactory to our ſelves, and take deeper Root in our Conſciences. This Objection I have heard; and I propoſe

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it for an Anſwer, being always willing to ſubmit to Reaſon and Religion.

Th. I ask your Pardon for being too forward in my Cenſure. As for anſwering Objections, I ſhall very readily undertake it: becauſe I am well aſſured, there can be no Objection againſt puniſhing Immorality and Vice, but what will be eaſily removed; and this that you have ſtarted for the *Firſt* of them is a good Omen of the Weakneſs of all the reſt. I ask thoſe wiſe Men that care for no Body but themſelves, if ſuch a Temper can be ſuitable to the *true Spirit of Chriſtianity*? Our Religion inculcates nothing *more* than a charitable Concern for *others* as well as for *our ſelves*, eſpecially in what relates to their eternal Happineſs. What was the whole Life of the Bleſſed Jeſus, but one continued Inſtance of Zeal and Induſtry for the Salvation of Mankind? Did He not go about *doing Good*, Inſtructing, Reproving and Exhorting, that He might bring us to a Life of Piety and Virtue here, and to eternal Life and Happineſs hereafter? Do's not St. *Paul* command us to imitate the Example of Chriſt in a due Concern for the Sal-

Salvation of our Christian Brother? *Look not every Man on his own things*
Phil. 2. 4, 5. [only], *but every Man also on the things of others: Let this Mind be in you which was also in Christ Jesus*, &c.
1 Cor. 10. 24. *Let no Man seek his own*, [confine his Care to his own Interest and Satisfaction] *but every Man another's Welfare.* And does he not instance in himself too? *Not seeking his own Profit, but*
1 Cor. 10. 33; *the Profit of many, that they may be*
1 Cor. 11. 1. *saved.* Be ye *Followers of me*, (says he in the next Words) *even as I also am of Christ.* In another Place, he exhorts his Christians in *Thessalonica*, to *warn them that are unruly* (or disorderly) amongst them: And those of the
Heb. 12. 15, 16. *Hebrews, to look diligently lest any Man fail of the Grace of God*, (or fall from it) *lest any* Root *of* Bitterness *springing up should trouble them, and thereby many be defiled: lest there be any* FORNICATOR *or* PROPHANE *Person*, &c. *i. e.* he would have them stop the Contagion of ill Examples by a seasonable Punishment. And this is what our Lord commended in the
Rev. 2. 2. Church of *Ephesus*, *I know thy Works, and that* THOU CANST NOT BEAR *them that are evil*, It is con-

confeſſedly an Argument of a baſe Spirit, when a Man contracts himſelf within his own perſonal Intereſt, and takes no Notice who's unhappy, if himſelf be otherwiſe. This, in Matters of temporal and ordinary Concern, would not fail of being condemned by the Objectors themſelves: But in Matters of Religion and Virtue, Mens Notions are generally ſo flat, and the Impreſſions of Eternity ſo faint, that they take it for *Civility*, to let a Man go to Hell without ſtopping him, and propoſe a great deal of *Wiſdom* in *caring for none of theſe things.*

Eug. They think they have enough to do to take Care of *their own* Morals and Salvation; and therefore they leave their Neighbours *to take Care at Home*, as *they* do.

Th. In truth your Objectors may do well to look at Home; very probably their own bad Condition may require it. For no Man that is, or ever was, in ſincere good Earneſt concerned for *his own* Salvation, can poſſibly be unconcerned for *his Neighbour's*; becauſe Charity is grounded upon a true Senſe of the *Misfortune and Unhappineſs* of the Caſe; and where his own

Experience has convinced him of that, he cannot but pity others that lie under the ſame Neceſſity.

Eug. But are we to anſwer at the Day of Judgment for the Sins of others?

Th. No Man ſhall ſuffer at that Day for any Sins, in the Guilt of which he never was at all concern'd, either as *principal* or *acceſſory*. *The Soul that ſinneth, IT ſhall die; --- the Righteouſneſs of the Righteous ſhall be upon HIM, and the Wickedneſs of the Wicked ſhall be upon HIM.* But we muſt ſtill remember that we ſin, not only in what *we our ſelves* do, but in what we *ſuffer other People to do* that is ſinful, without reproving, or puniſhing, or endeavouring to hinder, according to the Place and Station we are in. It's true, in the Senſe of the *Law*, if a Perſon caſually come in while a Felony is committing, and is no Confederate in the Deſign, he is not look'd upon as acceſſory, tho' he neither hinder the Felony, nor apprehend the Felon: But in *Scripture* and *Conſcience* the Determination's otherwiſe-- *If thou doſt not ſpeak to warn the Wicked from his Way*, (ſays God) *that wicked Man ſhall*

Ezek. 18. 20.

Hale's *Pleas of the Crown*, p. 216.

Ezek. 33. 8.

ſhall die in his Iniquity, but his Blood will I require at THY *Hands.* Whoever does not *diſcourage* Sin, as much as in him lies, does in effect *encourage* and *abet* it, and may juſtly be charged with a Share in the Guilt of it; for he is *acceſſory*, tho' not the *principal*. But not to fall out with your Objection abſolutely, I will agree to it in a due Latitude. Let every Man look to *himſelf*, that he do his *own Duty*---So ſay I too; but then you muſt extend it to *every Part* of his Duty, or elſe he looks to himſelf but very indifferently. And amongſt others, Let every *Magiſtrate* look to himſelf, that he do *his* Duty, which (as a Magiſtrate) is, not only to be ſober and good himſelf, but to puniſh (by the Laws committed to him) thoſe that are not ſo. For *He ſhall anſwer only for himſelf*, not for the Neglects of other Magiſtrates, which he could not help; but for his own, which he could. Remembring ſtill that *Part* of the Duty he is bound to, (and if he neglect, ſhall anſwer for,) is to uſe his Authority and Power either to prevent or puniſh Sin in others, over whom the Government *has ſet him* (as God did

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Ezek. 33. 7. the Prophet *Ezekiel*, over the House of *Israel*, (*as a WATCHMAN.* On such a Consideration to be sure it was,

1 *Tim.* 5. 22. that St. *Paul* advises *Timothy* to be careful whom he ordained, lest he should be *Partaker of other Mens Sins*, i. e. lest the ill Behaviour of such as might thro' his Negligence creep into the Church, should be imputed in Part by the great Bishop of our Souls, to him who had Authority to keep them out and did not.

See Dr. Whitby *upon the Place.*

Object. II. *Eug.* I observe you instance in *Ezekiel* a *Prophet*, and *Timothy* a *Bishop*; from which you must give me leave to object, That it is properly the Minister's Business to check such Immoralities. The Clergy will say, we *encroach upon their Office.*

Th. Did you ever hear a *Clergyman* make this Objection?

Eug. I can't say that; but I have heard it urg'd by others.

Th. Aye, 'tis *made for them* by a vicious Laity, who seldom profess much Reverence to their Ministers, but when it may prove a *Reflexion* in the Air of a *Complement*. If there be any of the Clergy that will *own it*, I can only say, they act unworthy of their Character,

ctor. By endeavouring to discountenance the *Suppression* of Vice, they make a plain and infamous Declaration *in its Favour*, and rise in Arms against the Cause of Virtue, which they were sent and commissioned to promote.

Eug. But, to the Merits of the Objection, *Theotimus*; pray answer me.

Th. I think any Clergyman, who has the Souls of Men committed to his Care, and makes Conscience of his Charge, must needs be sensible as well of the *Difficulty* as the *Importance of* the Work; and if he have a sincere Zeal for God and Religion, and the eternal Happiness of Men, cannot but be well pleased to find the Concurrence of the Magistrate assist and justifie his Labours, and render what he does the more effectual. Their several Offices are as distinct as can be. It's true, their *End* is the same, the Honour of God, and the reclaiming of ill Men; but the *Means* are widely different. The one is to *reprove*, the other to *punish* Vice; the one is to urge the Law of *God*, the other to execute those of *Man*; the one is to insist upon the Fear of *future Punishments*, the other to

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curb by *Temporal Penalties:* And the Forces of both theſe in Conjunction, might do very ſignal Service againſt Impiety, if they don't unſeaſonably weaken themſelves by diſputing the Command. But ſince the particular Buſineſs of their Place is ſo diſtinct, I can't ſee how the Clergy are at all encroached upon, by what the civil Magiſtrate can do in oppoſition to Vice, except he will go beyond his Authority, and get into the Pulpit.

Object. III. *Eug.* But are not theſe Immoralities of *Swearing*, *Drunkenneſs*, *Prophanation of the Lord's-Day*, and *Lewdneſs*, &c. preſentable in the *Spiritual Courts*? Does not the *Church* take Notice of them, require publick Penance, or pronounce Excommunication againſt the Offenders, which ſeems the moſt proper Way to puniſh them? Does not this render it *needleſs* for the civil Magiſtrate to interpoſe?

Canon 109. *Th.* They are indeed puniſhable by the Cenſures of the Church, and the Proceedings of Eccleſiaſtical Courts; and ſo they are by the Temporal Laws of the Land. Both the one and the other may ſeverally execute their Authority in ſuch Caſes, provided the

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ſame individual Offence be not twice puniſhed. The Stat. 4 *Jac.* 1. cap. 5. againſt Drunkenneſs, makes expreſs Proviſion, that the Eccleſiaſtical Juriſdiction ſhall not thereby be abridg'd or reſtrain'd, but may ſtill proceed againſt Offenders by Canon-Law, as uſual. The like Proviſion is made by 1 *Eliz.* cap. 2 and 3 *Jac.* 1. cap. 4. againſt Abſenters from Church; and by 1 *Car.* 1. cap. 1. and 3 *Car.* 1. cap. 1. againſt Prophanation of the Lord's-Day. Yet it muſt be owned, that (whereſoever the Fault lies) notwithſtanding this Power they have, they ſeldom exert it. Whether they have no Preſentments brought them, or whether they take no Notice of them when they are brought, I can't tell; but ſo it is in Fact, that the Diſcipline of the Church, and the Terror of Penance and Excommunication are (thro' ſome Body's Fault or other) at a very low Ebb, ſeldom exerciſed, and little fear'd. If Church-Wardens would regard their *Oaths*, their *Articles*, and their *Duty*; they ſhould however make conſtant Preſentments of this kind to the *Spiri-*

tual Judges, as the *Conſtable* and o-thers ought to do to the *civil Magi-ſtrate*; that diſſolute Men may take Notice, that *all* good Government and Laws (both in Church and State) are againſt them. But how-ever, as the *Temporal* Powers have declared againſt intending by their Statutes to encroach upon or re-ſtrain the *Eccleſiaſtical*; it is ill Man-ners not to return the Civility, and that the *Eccleſiaſtical Courts* ſhould pretend to ſuperſede the *Temporal*, which they have certainly no Right to do.

And to convince you, that 'tis not only in *Great Britain* and the pre-ſent Age, that the Magiſtracy is be-come ſo interfering (as you think) with the ſpiritual Courts in the Sup-preſſion of Vice, be pleaſed to con-ſider; that, tho' during the firſt Three Hundred Years of Chriſti-anity, when our Religion was every where perſecuted by the Laws of the Empire, and entirely deſtitute of the Countenance and Protection of Magiſtrates, Church-Cenſures were the only Method that could be uſed for the Puniſhment of ſuch

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Scandals: Yet ſo ſoon as ever the State became Chriſtian, (the Diſcipline of the Church retaining ſtill its full Vigour,) the Emperours made uſe of their *civil* Authority to ſuppreſs them, enacted Laws, and iſſued out their Edicts for that Purpoſe, of the ſame Nature with our Penal Statutes and Royal Proclamations, againſt Immorality and Prophaneneſs. This is viſible throughout all the ancient *Codices* of the *civil Law*: And other Princes ſince have done the ſame in their own Dominions, as appears by the *Conſtitutions* of the *German* Emperours in every Age from that to this, and the Statutes of almoſt every Nation in *Europe*, as well as ours. And ſo far was the Church from thinking *her Authority injured* by the State intermedling in this Affair, that ſeveral of thoſe Laws and Edicts (as appears upon Record) were the Effect of the *Solicitations* of the Biſhops and Clergy in their Synods; and that too, while themſelves were by their ſynodical Power at the very ſame time forming Canons

and *Anathema's* againſt Vice, to be executed by the ſpiritual Courts.

Object. IV. *Eug.* If Temporal Laws then are to take Place in theſe Matters, were it not better to proſecute by *Indictment* at the Quarter-Seſſion, or Aſſize; which will make the Offender a more publick Example, than for the Juſtice of Peace to concern himſelf againſt him at Home?

Th. A *common* Drunkard, diſſolute and prophane Fellow, may (to be ſure) be proſecuted, as you ſay, by Indictment; and 'tis to be hoped it would make him more aſhamed of his Wickedneſs, to be branded in that Manner. But no Man is to be branded till he become *notorious* by repeated Offences of theſe Kinds. The firſt and mildeſt Method to reform him (which Reformation is certainly the Intent of the Law) would be, to levy the Penalty by the Statute, which is much leſs Charge to the Offender, and more private. If this will not reclaim him, it is time enough to take the other Method afterwards. Beſides, the Queſtion is not, what *we* (for particular Reaſons) may be

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pleaſed *to think convenient* in theſe Caſes; but what *the Laws* we are empowered and ſworn to execute *direct us to?* We may by common Law *indict*; but the Statutes, with which we are particularly concerned, direct us to *levy ſo much Money*, by Warrant to the Conſtable or other Officers, for each Offence; and therefore this is the more regular Way. I will add farther, that if Proſecutions againſt Swearing, *&c.* be confined to the Method of *Indictment*, you will have *too few* Offenders puniſhed; perhaps Three or Four at a Seſſion; but if you form Convictions nearer Home, you may bring a very conſiderable Number to Puniſhment: And this may poſſibly in a little time bear down the Impudence of Vice, when the other Way leaves Hope for Nineteen out of Twenty to eſcape unpuniſh'd; by which Remiſneſs, the Vigour and Spirit of the Law evaporates. Beſides, who ſhall proſecute? The Charge of drawing an Indictment, tho' it is not much, is what (in this cold Age of Zeal) few People care to be at. If only one or two be

indicted at a time, the *Charge* indeed is trifling, and ſo I doubt will be the *Conſequence*: If Ten, Twenty, or Thirty be proſecuted at the ſame Seſſion, the *Influence upon Offenders* would indeed be more hopeful, but the *Expence* would begin to be conſiderable. However theſe things be, I'm ſure every Magiſtrate is bound, on ſeveral Accounts, to take ſome Method or other that the Laws againſt Immorality and Prophaneneſs be put in full Execution.

Eug. By the Way, I deſire you to let me, once for all, into the *Arguments* by which you prove this Obligation upon every Magiſtrate. The other Objections I have heard, ſhall be reſerved till by and by, if you will then favour me with Leave to propoſe them.

Argument I. *Th.* I argue *Firſt*, from the general Tenor of their Commiſſion from Almighty God, the Fountain of all Authority and Power, in the ſacred Scriptures. St. *Paul*, in his Epiſtle to the *Romans*, denouncing Damnation to thoſe that reſiſt the Magiſtracy, gives this Reaſon for it, that

Rom. 13. 3, 4. *Rulers are not a* TERROR *to* GOOD

Works, but to EVIL. *Wilt thou then not be afraid of the Power? Do that which is good, and thou ſhalt have Praiſe of the ſame; for he is the Miniſter of God to thee for Good. But if thou do that which is* EVIL, *be afraid; for he beareth not the Sword in vain; for he is the Miniſter of God, a Revenger to execute Wrath upon him that doth* EVIL. By this it appears, that the Inſtitution of Magiſtrates was for the Encouraging whatſoever is good, and for the *Suppreſſing* and *Puniſhing* whatſoever is *evil*. Now to give this Argument its due Force, I need only ask, whether prophane *Swearing*, *Lewdneſs*, exceſſive or unſeaſonable *Drinking*, and *Prophanation of the Lord's-Day*, be EVIL or not? If they be, it ſeems the Magiſtrate is bound (the ſupreme Magiſtrate by *making* good Laws, and the ſubordinate by *putting thoſe Laws in Execution*) to puniſh and reſtrain them. It is plainly ſaid, *He is not to bear the Sword in vain*, to enjoy his Power without executing it; but is *the Miniſter of God*, appointed for this Purpoſe, to be *a Revenger to execute Wrath*, the Laws of his Country

committed to him, *upon him that doth Evil*: And that not only Princes and ſupreme Governours are concerned in this, but inferior Magiſtrates partake of the ſame Commiſſion, as deputed by them, you need only turn to the parallel Place in
1 *Pet.* 2. 13, 14. the firſt Epiſtle of St. *Peter*; *Submit your ſelves to every Ordinance of Man, for the Lord's Sake; whether it be to the King, as Supreme; or unto Governours, as unto them that are ſent by him, for the Puniſhment of evil Doers, and for the Praiſe of them that do well.*

Again. I believe it will hardly be denied, that there lies a general Obligation upon all Chriſtians to promote the Glory of Chriſt, as much as is poſſible, according to the ſeveral Opportunities and Advantages they have for doing it. And he is then, I think, moſt properly ſaid to be glorified by us, when we ſet our ſelves to the utmoſt of our Power to further and bring about (both in our ſelves and others) the great End which he propoſed in dying to redeem us. Now that was
* *Acts* 3. 26. *to turn every one of us from our Iniquities*, to make us happy in the
Tit. 2. 14. *Rom.* 6. 6. 1 *John* 3. 8.

Obſervation of his pure and holy Laws, and the Imitation of his excellent Example. I ask then, whether a Magiſtrate has not a *particular Power* to promote it, by puniſhing thoſe wicked Cuſtoms and Vices that are directly contrary thereto? And if ſo, whether there is not a *particular Obligation* to uſe his Authority in this Caſe? *Ye that love the Lord, hate Evil*; ſays the *Pſalmiſt*: And certainly that Man's Religion ſits very looſe upon him, who (tho' he pretends to be ſober and virtuous himſelf) can ſuffer all about him to be as wicked as they will, when he is armed with Authority to prevent or puniſh them. *Pſal.* 97. 10.

Eug. You have gone thro' this Point, *Theotimus*, with Succeſs enough; 'tis time for your *Second* Argument.

Argument II.

Th. It is ſo: And that I draw from the Duty he owes *his Country* in this Matter, which he *expoſes to the JUDGMENTS of God* by not doing *his* Part to ſuppreſs the Impieties that draw them down. Sin then grows *National* when it prevails without Control, when the Eccleſiaſtical

cleſiaſtical and Civil Powers that ſhould reſtrain it take no Notice, ſuffer it to appear in the Streets, in the Face of the Sun, with the utmoſt Impudence and Freedom; and the Laws themſelves, which call for Juſtice againſt it, are tied down and gagg'd by the Treachery of thoſe that ſhould *act by them*. When things are thus, 'tis a dangerous Symptom of the approaching Ruine of that People: God, who puniſhes States and Kingdoms *as ſuch* only in this Life, will, for the Honour of his Providence, not be very long ere he revenge himſelf of ſuch a Nation.

I need not put you in Mind of the old World, and the Cities of *Sodom* and *Gomorrah*, entirely ruined in a dreadful and remarkable Manner for their Sins, and particularly for their *Luſts*. The whole Story of God's Dealing with the Jews, *which was written for our Admonition, upon whom the Ends of the World are come*, is Demonſtration enough, that * *Lewdneſs*, *Drunkenneſs*, *Prophaneneſs*, &c. as well as *Idolatry*, provoke the Wrath of God, and are in their Conſequences fatal to the Public, where

1 Cor. 10. 11.

* Hoſ. 4. 2, 3. Jer. 5. 7, 8, 9, 25. Iſa. 5. 11, 13, 22, 25. Pſal. 107. 33, 34.

where they are ſuffer'd without Correction; and that as to the Jews themſelves, the Incurſions of their Enemies, the Slaughter of their Forces, the Deſolation of their City and Temple, their ſeveral Captivities, and at laſt the utter Deſtruction of their Church and State by the *Romans*, were the Judgments of God upon them, not only for their Idolatry or Unbelief, but alſo for their other Wickedneſs. *Joſephus*, their own Hiſtorian, acknowledging,

" That as he thought no Nation under Heaven ever ſuffered ſuch things as they did from the *Romans*; So none from the Beginning of the World abounded more in all kinds of Impiety and Vice. And that theſe things might *have been prevented* by the Care of *good Magiſtrates*, in timely puniſhing ſuch Vices, appears from the Declaration of God Himſelf, *Run ye too and fro thro' the Streets of Jeruſalem, and ſee now, and know, and ſeek in the broad Places thereof, if ye can find a Man, if there be any that executeth Judgment, and I will pardon it*: And from the Example of the Zeal of *Phi-*

Joſeph. *Lib.* 6. *c.* 11.

Jer. 5. 1.

Numb. 25. 11. *Phinehas*, against the Lust of *Zimri* and *Cosbi*, which brought down a Blessing upon himself, and stopp'd the Wrath of God against the People. Our present QUEEN has piously declared Her Sense of this in Her Proclamation * against Prophaneness and Immorality, which She acknowledges are *highly displeasing to God, a great Reproach to the Religion and Government of* England, *and if not timely remedied, may justly draw down the Divine Vengeance upon Her and Her Kingdoms.* So that *as they expect the Blessing of God to make Her Reign happy and prosperous*, Her Magistrates are required to put in Execution the Laws against Impiety and Vice; for She disclaims *all Hope of the Divine Assistance* to preserve the State and the Protestant Religion in due Safety, without a *Religious Observation of God's Laws*, and Execution of Her own. In short, we have all the Ground that can be both from Scripture and Reason to conclude, that Wickedness, where it is not publickly discouraged, betrays a Nation to the Judgments and the Curse of Heaven, and is

* *Dated* Feb. 25. 1702.

the

the readieſt Way our Enemies themſelves could propoſe to ruine us.

It is worth our while to remember too, how far *our ſelves* are perſonally concerned in this Argument: For ſuch a Negligence may alſo draw down particular Judgments upon *Us*. This *Eli* found, whoſe Neglect in not puniſhing the *Lewdneſs* and †*Prophaneneſs* of his Sons (which as a *Magiſtrate* he ought to have done, whatever might be ſaid to excuſe him as a *Father*) God reſented very highly. *For I have told him* (ſays he) *that I will judge his Houſe for ever, for the Iniquity which he knoweth; becauſe his Sons made themſelves vile, and he* RESTRAINED *them not. And therefore I have ſworn unto the Houſe of Eli, that the Iniquity of Eli's Houſe ſhall not be purged with Sacrifice nor Offering for ever. Poverty* and a *ſhort Life* (the Particulars of the Curſe) were for this Sin entailed upon all his Poſterity; becauſe he *knew* of the Iniquity of his Sons, and did not *reſtrain* or PUNISH them; for it's plain he †*did* REPROVE them. And let all Magiſtrates beware of *Eli*'s Fate, that

* 1 *Sam.* 2. 22.
† *Ver.* 13, &c.
1 *Sam.* 3. 13, 14.
1 *Sam.* 2. 31, *to* 36.
* *Ver.* 23.
† *Ver.* 23, 24.

are

are guilty of *Eli*'s Negligence; who (as the Scripture repreſents the Idols of the Heathen) *have Eyes, and ſee not; Ears, and hear not*; are every Day in Company with Vice, yet pretend to know nothing of the matter; receive Complaints and Informations from every Side, and yet take as little Care to reſtrain it, as if it was perfectly foreign to their Buſineſs.

Argument III. Another Argument, in this Matter, is drawn from the Obligation a Magiſtrate's *Oath* lays upon him to execute *theſe* as well as *other Statutes*. When a Juſtice of Peace is ſworn into the Commiſſion, he

Dalton *c.* 4. makes Oath --- "That as Juſtice of "the Peace in the County of ——— "in all Articles in the QUEEN's "Commiſſion to him directed, he "ſhall do equal Right to the Poor "and to the Rich, after his Cun- "ning, Wit, and Power, and after "the Laws and Cuſtoms of the "Realm, and Statutes thereof "made; and that he ſhall not lett "for Gift or other Cauſe, but well "and truly do his Office in that "behalf. This Oath refers him to his Commiſſion, and all Articles

therein to him directed; what thoſe are, you will find in the firſt *Aſſignavimus* of the Commiſſion. "We "have aſſigned you and every one *Dalt. c. 5.* "of you jointly and ſeverally our "Juſtices, *&c.* to keep and *cauſe to* "*be kept all Ordinances and Statutes* "made for the Good of the Peace, "and for Conſervation of the ſame, "and for the Quiet, Rule and Go-"vernment of our People *in all* "*and every the Articles thereof*, in our "ſaid County, according to the "Force, Form, and Effect of the "ſame; and to *chaſtiſe and puniſh all* "*Perſons offending againſt* the Form "of thoſe Ordinances, or Statutes, "or any of them, in the County "aforeſaid, as according to the Form "of thoſe Ordinances and Statutes "ſhall be fit to be done. So that he is ſolemnly ſworn to the Execution of all ſuch Statutes as the Legiſlative Power of the Nation has thought fit to throw upon his Care; as are all thoſe made againſt *Drunkenneſs*, *Tipling*, prophane *Swearing*, *Blaſphemy*, *lewd* and *diſorderly Practices*, and *Prophanation of the Lord's-Day*, as much as any other Statutes whatſoever. 'Tis hard to imagine how

how a Juſtice of Peace can think himſelf more concern'd by his Office to puniſh *Vagabonds*, ſuppreſs *Riots*, determine *Settlements of the Poor*, or *private Quarrels* of the Neighbourhood, than he is to levy Twelve Pence on a *Prophane Swearer*, Five Shillings on a *Drunkard*, Ten Shillings on the Public-Houſe *that ſuffers Tipling*, or any other Penalty which the Law exacts from the Vices and Immoralities of Mankind. The ſame Oath, the ſame Commiſſion, the ſame Statute-Law binds him both to the one and the other, laying an equal Obligation upon his Conſcience. How a Magiſtrate, who wilfully neglects to puniſh Exceſs, Prophaneneſs and Impiety, (be he never ſo induſtrious and exact in other Parts of his Office) can excuſe himſelf from the Guilt of *Perjury*, I don't pretend to know; but if he reaſons fairly, he will find himſelf as much forſworn, as an Evidence, who upon his Oath to declare *the whole Truth*, conceals the *moſt conſiderable Part* of it; and his Perjury ſo much the more infamous, as the ill Example and Effects of it will be miſchievous.

Eug.

Eug. Well, *Theotimus*, This is a hard Chapter, I don't know what to think on't. Go on to ſomewhat elſe.

Th. But let me engage you then to conſider this Argument ſeriouſly the next time you are alone. I lay more Streſs upon it, than to be willing it ſhould be juſtled aſide.

Eug. Your Argument's ſo ſtrong to one that has any Remains of Conſcience and the Fear of God left in him, that it *will* be thought of; for the Obligation of an *Oath* is certainly *a very ſacred thing*.

Th. 'Tis pity all the World does not think it ſo; or at leaſt, that Men ſo often forget in *Practice* what they allow in *Theory*. But to put them in Mind of this Obligation, and leave them inexcuſable, her Majeſty has taken Care by repeated Proclamations to enforce it.

Eug. Thoſe Proclamations indeed are very ſtrict, and frequently read to us. 'Twere well if they were better attended to than they are.

Th. We have there the Commands of an excellent Princeſs, to revive and reinforce the Execution of thoſe *Arg.* IV.

good Laws; which is a new Obligation upon every one of us to do our Duty, and may very well come in for another Argument in the Caſe.

As the whole Courſe of Her Majeſty's Reign has ſhewn Her a prudent and affectionate Mother to Her People, ſo in this She has more eſpecially expreſſed Her Zeal for their *eternal*, as well as temporal Happineſs. In leſs than *Twenty Days* after Her Succeſſion to the Crown, She publiſhed Her firſt Proclamation of this Nature; and within the Compaſs of *Her firſt Year's Reign*, She ſent out another, more ſtricter in ſome Particulars than the former; by which She requires the utmoſt Care of Her Magiſtrates to ſuppreſs and puniſh Vice.

March 26. 1702.

Feb. 25. 1702.

I have the *Second* Proclamation here by me, and if you pleaſe we will remark ſome Paſſages in it. It is worth the taking Notice of, that Her Majeſty complains, in the Beginning of it, that ſo little Regard was had to *the other* which She ſent out before, *the Laws therein mentioned having not been executed according to*

Her

Her juſt Expectation and Command. And toward the latter End of it, She directs and commands all Judges of Aſſize and Juſtices of the Peace to give ſtrict Charges at their reſpective Aſſizes and Seſſions, not only for the Proſecution of Offenders, but *alſo of all Perſons that, contrary to their Duty, ſhall be remiſs or negligent in putting the Laws* againſt Vice and Prophaneneſs *in Execution.* From whence I infer, that Her Majeſty *hears of* and *reſents* the Negligence of Her Juſtices in this Matter; and that our Diſtance from the Court will not be able wholly to skreen us from the Inſpection of a wiſe and careful Sovereign. But to proceed, —— *We moſt ſeriouſly and religiouſly conſidering* (ſays her Majeſty) *that it is an indiſpenſable Duty on Us, to be careful above all other things, to preſerve and advance the Honour and Service of Almighty God, and to diſcourage and ſuppreſs all Vice, Prophaneneſs, Debauchery and Immorality, which are ſo highly diſpleaſing to* God, &c. *do hereby* STRICTLY *charge and command all Our Judges, Mayors, Sheriffs, Juſtices of the Peace,* &c. *to be* VERY VIGILANT *and*

STRICT in the DISCOVERY and EFFECTUAL PROSECUTION and PUNISHMENT of all Perſons who ſhall be guilty of exceſſive Drinking, Blaſphemy, prophane Swearing and Curſing, Lewdneſs, Prophanation of the Lord's-Day, &c. *to ſuppreſs Bawdy-Houſes, and Gaming-Houſes; --- to put in Execution the Statute* 29 Car. 2. c. 7. for the Obſervation of *Sundays*, the 9 *Will.* 3. againſt Blaſphemy and Prophaneneſs, *and ALL OTHER LAWS now in Force, for puniſhing and ſuppreſſing the Vices aforeſaid, as they will anſwer it to Almighty God, and upon Pain of Our higheſt Diſpleaſure.*

Words cannot be framed more *poſitive*, or more *emphatical*, to give us the Senſe of the Royal Authority in this Matter. If Princes are to be obeyed, and *every Ordinance* of theirs *to be ſubmitted to*, how can a Magiſtrate, thus ſtrictly charged from the Throne, upon his Allegiance to God and his Sovereign, pretend to anſwer it to either, if he be negligent in what Her Majeſty has ſo earneſtly required of him? *She* (be Her Zeal never ſo great for the Reformation of her People) cannot be

every where in Perſon to ſee it effected; therefore She empowers Her ſubordinate Magiſtrates to act with Her Authority, and in Her Name, for that Purpoſe, throughout Her Dominion; She repoſes *ſuch a Truſt in them*, and there can be no Medium, but either they muſt *faithfully diſcharge* or *wickedly betray* that Truſt.

Eug. But ſome will anſwer you, That Proclamations of this kind are only *for Form Sake*; ſome certain Reaſons of State there are, why the Government ſhould ſeem to diſcountenance Vice, and yet perhaps would not be very much pleas'd to be too vigorouſly obeyed.

Th. In the firſt Place however, I obſerve, that *Vice* is what the Wiſdom of all Governments thinks it laudable to diſcountenance. Reaſons of State are nothing but Maxims of Policy; and if there are ſuch Reaſons for appearing to frown upon Immorality and Prophaneneſs, it is evidence enough to the Reputation of Virtue and Religion, as the wiſeſt Methods to ſupport the Government. But beſides this, the Objection charges a virtuous Prince with direct Hypo-

criſie. Her Proclamation (founded upon Laws that are in Force to the ſame Purpoſe) is *the declared Rule* by which She commands Her Juſtices of Peace and others in Authority to act; now if She have a *ſecret Reſervation* contrary to what She has *declared to be Her Will*, how ſhall we know it? How ſhall we govern our ſelves in acting? For my part, I think we have nothing to do, but *in Obedience* to act by Her expreſs Command in the Proclamation, and in *Charity* and *Reſpect* to believe She would have us do ſo.

Eug. Well, Friend, have you any more Arguments? If you have, pray diſpatch them.

Arg. V. *Th.* Yes, I have two more. One is from *the Advantage it will be to the Poor*, to whom the Forfeitures upon theſe Statutes are by Law appropriated. This, tho' it be not the chief Intention of the Law, is an accidental Conſequence of it: And were theſe Penalties duly exacted, they would amount (I fear) to a very conſiderable Sum, the Generality of People being ſo vicious as they are; and this would go a great way toward

ward the Maintenance of thoſe poor Creatures whom we now complain of as a Burden. Not a Beggar would be ſeen in our Streets; ſmall Collections (if any) need to be made in our Pariſhes; thoſe that are Naked might be cloathed, thoſe that are Idle might be employed in publick Work-Houſes; and in ſhort, we ſhould ſcarce have a *very poor* Subject in the Nation. For 'tis generally Vice and Extravaganee that make Men poor, eſpecially *Drinking* and *Gaming*, *Idleneſs* and *Lewdneſs*: Now if theſe were removed, by the due Execution of the Laws, the great *Occaſions* of Poverty would be taken away, and Men would be left to thrive (as God deſigned they ſhould) by Sobriety and Induſtry. Or if they cannot be wholly or ſuddenly ſuppreſſed, yet the pecuniary Penalties levied on Offenders would in the mean time contribute largely to the Support of ſuch as are already poor. It's true, perhaps, this might not laſt long; the vigorous Execution of Laws would ſtartle ſuch as have Reaſon to fear it, and keep them upon their Guard, ſo

that the Number of Offences would quickly leſſen, and conſequently the Money to be raiſed would leſſen too; but *in the mean time* the Poor would be well provided for, and at the Charge of Vice, where the Burden ought to lie; and if Vice fall into Decay by rigorous Uſage, the other Conſequence will take Place, of keeping many from thoſe extravagant Meaſures that would impoveriſh them; and thereby, in Courſe of time, the *Number* of Poor would be leſſened, as well as the Fund that ſhould maintain them.

Arg. VI. My laſt Argument I draw from *the Charity we owe our vicious Neighbour*, in endeavouring to reclaim him. I don't know any thing which the World more generally ſubſcribes to, than the Excellence of *Charity*. Now every one that conſiders the Nature of *Benefits*, muſt own that the Value of them riſes, not only in Proportion to *the Degree* of our Neighbour's Neceſſity, as he is *more* or *leſs* in want, but alſo to the *Quality* of what he ſtands in need of, as he wants *this* or *that*, ſome things being of more Importance to him than others.

others. And therefore ſo much as his *Eternal Happineſs in the World to come* is of greater Concern than *a ſhort and tranſitory Subſiſtance in this Life*, the Charity of reclaiming him from Vice, and reducing him to thoſe ſober and religious Courſes that will bring him in due time to Heaven, muſt be proportionably much greater than only to cloath his Nakedneſs, relieve his Hunger, or any other Inſtance that terminates only in this preſent mortal State. The Affection which the bleſſed God of Mercy bears to all his rational Creatures, and eſpecially to Chriſtians, has made this the particular Buſineſs of his Miniſters, to perſwade Men from the Pulpit, to be wiſe in Matters of their trueſt and eternal Intereſt. The Care and Piety of our Governours has alſo enacted many good Laws, with this very End and Deſign, to ſtop Men in the Career of Wickedneſs, reform their vicious Manners, and oblige them, if poſſible, to reflect more ſeriouſly on another World, before they be called away by Death to enter upon it. Certainly then the

Exe-

Execution of theſe Laws, with which every ſubordinate Magiſtrate is entruſted to that Purpoſe, is a Charity they owe to thoſe who are running blind and headlong to their own everlaſting Miſery.

Eug. Give me leave now to go on with my Objections; your laſt Argument naturally introduces ſome of them. One is, that in this Work of Reformation, *the Magiſtrate is confined and limited*; he can act no further than *the Laws of the State* empower him, which muſt be deficient in many Inſtances and in many Circumſtances, as all humane Laws are; and therefore are *not extenſive enough to reach* all thoſe Vices that will make us miſerable hereafter, nor in many Caſes *entirely to ſuppreſs* the Vices they will reach.

Object. V.

Th. I am ready to grant you this, that a Juſtice of Peace *is limited* by the Laws he is ſworn to act by; and can go no further in his Zeal for ſuppreſſing Vice, than *they* will allow him; nor is it fit he ſhould. But *let him go ſo far*, 'tis all that God and Man require of him, and I hope I have ſufficiently proved that *ſo much* they *do* require. Nor is the *Charity*

leſs:

leſs: For if I be ſtraitned in my own Circumſtances, and have *but little* to give to a poor Wretch that asks me, and I relieve him proportionably to what I have; is not this *as truly Charity* in me, as if out of a more plentiful Fortune I have given more? Can a Magiſtrate pretend to juſtifie himſelf at the Bar of God, when he comes to be tried for Eternity upon the due Execution of his Office, that becauſe he could not *do ſo much by Law* as he himſelf was pleaſed *to think neceſſary* for the Suppreſſing Vice, he choſe rather to ſit ſtill, and let it take its Courſe without Diſturbance? Will not the great and terrible God, who expects an *Improvement of the Talents* he has committed to us, (and that of *Authority*, to be ſure, as well as the reſt,) reproach him as a ſlothful and wicked Servant, who pretending Fear leſt he ſhould not anſwer his Maſter's Expectation, has buried the Advantages he had for *doing Good*, in *Idleneſs* and *doing nothing*.

Eug. But the Suppreſſion of ill Cuſtoms is a *vaſt* and *impracticable Undertaking*, wherein Succeſs is hard- *Object.* VI

† ly

ly to be hoped for; and if we fail in the Attempt, all that we have done will *strengthen* Vice, instead of impairing it.

Th. I'll warrant you, *Eugenius*; don't fear that. This *Lion in the Way*, when you approach it nearer, you will find to be a harmless Statue, or at most an old and toothless Enemy, and if you attack it with the Courage of a Christian, not invincible. Difficulties there are, but such as a good Resolution may break thro'. Attempts of this Nature were begun in *London*, about Seventeen Years ago, by a small inconsiderable Number of Gentlemen at first, and met with Opposition and Discouragement enough, but (by the Providence of God, which has visibly appeared to favour this excellent Work) they have since gained Ground exceedingly; many Thousands of prophane Swearers, Drunkards, and other lewd and dissolute Persons have by the Industry of good Men and good Magistrates been brought to suffer the Penalties of the Law for their Offence, with great and happy Success; to the

See the Account of the Societies for Reformation of Manners.

Honour

Honour of Religon, and the great Mortification of Impiety, which dare not now appear with half the Impudence it did. The like Zeal, from their Example, has ſpread its ſelf not only into ſeveral Parts of *Great Britain* and *Ireland*, but into *Holland*, *Flanders*, *Switzerland*, *Denmark*, *Sweden*, ſome Parts of *Germany*, and our Plantations in *America*; being every where received with Honour and Applauſe; except at Home, by ſome, who (as a Reverend Divine expreſſes it in his Sermon) * *affect the Reputation of being wiſe by doing nothing, and by neither giving themſelves nor any* Body *elſe any Trouble.*

See the Progreſs of the Societies for Reformation of Manners, printed 1706.

* Dr. Willis's *Sermon before the Societies*, 1703.

I hope I have ſaid enough to prove, that the thing is far from being *impracticable*, and the Succeſs from being deſperate. But ſuppoſe the worſt, that at preſent we ſhould not ſucceed, but Vice ſo far prevail as to overbear the Authority of Laws, and the Vigour of thoſe that execute them: Which you muſt however remember is not the Caſe; becauſe we may, with God's Bleſſing, do much Good in this Matter, as I

have

have told you others have evidently done. What is to be done in that Caſe? Why certainly we ought to keep a good Conſcience in the faithful, active and conſtant Diſcharge of our Duty, and leave the Succeſs to God, whoſe Honour is intended by it, and in whoſe Strength 'tis undertaken. We are not to tie up the Almighty to ſerve our impetuous Expectations: perhaps at preſent, things may not ſucceed according to our Wiſhes, yet afterwards they may, if we perſiſt in our Endeavours. When *we* have ſincerely *done our beſt* to reform the World, and have done ſome good Service towards it, if not ſo much as we would, we have Reaſon to be very thankful, and to take great Satisfaction in our Endeavours: Nay, tho' our beſt Endeavours have had no good Effects, which, as I had ſaid, cannot well be ſuppoſed to fall out, it will yeild us at leaſt a much more comfortable Reflection when we come to die, than the Cowardice of not attempting for Fear of not ſucceeding. If the Difficulty of the Work have any Influence, it ſhould in-

inflame the Heroic Chriſtian *to more Vigour*, inſpirit his Devotions with *more Fervency* in begging God's Aſſiſtance, and improve his Faith in *a more firm Dependance* upon God, and Expectation of his Reward to come. For the bleſſed God we ſerve does not proportion our Wages to our *Succeſs*, but to our *honeſt Induſtry*. He will not let us loſe our Reward. *Our Rejoicing*, ſays St. *Paul*, *is this, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God, we have had our Converſation in the World.* 2 Cor. 1. 12. *Therefore*, ſays he in another Place, *be ye ſtedfaſt, unmoveable, always abounding in the Work of the Lord, foraſmuch as ye know that your Labour ſhall not be in vain in the Lord.* 1 Cor. 15. 58. To the ſame Purpoſe is that of God by the Prophet *Ezekiel*, *Yet if thou warn the Wicked, and he turn not*, &c. *he ſhall die in his Iniquity, but thou haſt delivered thy Soul.* Ezek. 3. 19.

Eug. Well; ſuppoſe it not to be wholly impracticable, 'tis not like to be much better. If a Juſtice of Peace, who will regard theſe Matters, drive out Lewdneſs and Drunken- *Object.* VII.

neſs,

ness, and other ill Practices, *from one Parish* or *Liberty*, ill People who have a Mind to Vice will enjoy themselves *in the next*.

Th. A Justice of Peace's Authority extends thro' all the County, or general Division of the County, for which he is in Commission. He is not tied up to Parishes, and little Districts; but upon Information duly given him, may punish Vice in every Part of such County or Division. If he happen indeed to live upon *the Borders* of his Jurisdiction, a neighbouring Liberty may harbour (perhaps) the scandalous Refugees of Vice, and he cannot tell how to punish them; but those Magistrates that have Authority *there*, and take no Notice of them, have the dreadful Guilt to answer for, of *abetting them in their Sins*. However, the Objection extends only to prove, that your neighbouring Justices ought also to do *their* Duty, but it will not countenance you in the Neglect of yours.

Object. VIII. *Eug.* After all that can be done in Execution of the Laws, we can hope

hope to produce no more than *an outward Reformation* only by such Means.

Th. Why not? You don't know how far the bleſſed Spirit of God may work upon the Offender's Mind, when he reflects upon the Penalty and Diſgrace he ſuffers from the Law for his Offence. We are told, that many Perſons have actually been brought to ſerious Conſideration by theſe Means, and that by the Grace of God may ripen in time to a thorough Converſion. The firſt Thought that naturally ariſes in the Offender is, *What Harm is there in the thing I'm puniſh'd for?* Perhaps at preſent he thinks, there is not much. But it will ſtill run in his Mind: when his Reaſon is cool, and he debates it over again, perhaps he will reflect, that from his Bible and the *Pulpit*, as well as from the Bench, he has heard his Practice more than once condemned, all good Men diſclaim it, both in their Diſcourſe and in their Lives, and he finds, by dear Experience, that the Repreſentatives of the Nation in Parliament have branded it as an Of-

fence worth taking Notice of by Laws; and all theſe Conſiderations laid together may poſſibly weigh him down to ſomething more than an exterior Gravity and decent Behaviour. And ſuppoſe they do not go ſo far immediately, yet it is of very great Advantage to Offenders, and to the Public, to render the Practice of Vice and Prophaneneſs *uneaſie*, and ſcandalous to thoſe that love it. When Men are afraid of being overheard in every Oath they ſwear, of being diſcovered in every Act of Lewdneſs, of being ſeen and informed againſt for every drunken Debauch, and of having the Penalties of the Law exacted from them again, and that they will thereby be rendred infamous on theſe Accounts, they can enjoy themſelves no where with that *Security*, Reputation, and *Pleaſure* they propoſe in Wickedneſs, and this takes off all *the Guſt* of Sin. For this Reaſon they will ſoon be aſhamed and weary of the Practice, and leave it off; and when they have done that, they are in a great Meaſure armed againſt the moſt dangerous Prejudice in Favour

vour of Vice, that *it gave them daily Pleaſure* without any Diſgrace attending it. Again, let an ill Habit be broke, and they have time *to think* of what is ſaid againſt it, and (generally ſpeaking) 'tis natural for Men *to gather Arguments*, and *vent* them too, againſt a Practice which themſelves have forſaken, if it be but to juſtifie themſelves for having forſaken it. *Want of Conſideration* is undoubtedly that which doſes the Sinner to his fatal Sleep of Vice and Prophaneneſs: Now when the Law has cupp'd and ſcarified him, and awakened him by Severities, Conſideration enters, and by the Bleſſing of God, Recovery may follow. And ſuppoſe that Reformation, in the moſt Inſtances, goes no further than a Man's outward Behaviour; yet even this is ſo great a *Decency*, ſo vaſt an Advantage to the World, ſuch a public *Juſtice* and *Honour* done to our moſt excellent and holy Profeſſion of *Chriſtianity*, by ſhewing it, as it is, an Enemy to all vicious Practices; it is ſo great a Means to retrieve the Reputation of Virtue and Religion, which is now ſo ſunk

and even brought into Contempt by the Impunity and Insolence of Vice and Prophaneness, to prevent others falling into such scandalous Practices, to keep off the Judgments of God from our Nation, by punishing and bringing to Shame all those that openly dishonour Him; that upon these Accounts only 'tis well worth all the Laws of the State that are or can be made against Immorality, and all the possible Vigour of Magistrates who are entrusted with their Execution.

Object. IX. *Eug.* I have heard it objected, that *the Design of those Laws* is only *in terrorem*; and that if all Penal Statutes were rigorously executed, *there would be no living one by another*, it would destroy Society.

Th. God forbid, that Wickedness should be essential to Society. The plain *English* of their Objection is, that *People can't live except they enjoy their Vices*; they can't live out of a Tavern or an Ale-House, they can't live without being drunk and lewd, without Swearing, and Cursing, and Gaming, *&c.* If they be in earnest, let them *die* for want of Opportuni-

ties of Vice, and let us that outlive them ſee whether the Public will have *any great Loſs* by the Humour. But is not this an unſufferable Affront to the Civil Government, to ſay, that the Laws enacted by it, which were apparently *deſigned* for the *Advantage*, muſt, if executed, turn to the *Deſtruction* of Society? I muſt tell you further, 'tis a great Impertinence in your Objectors to ſuppoſe, that Laws are therefore not to be executed, becauſe they are intended *in Terrorem* only. All Laws are chiefly intended *in Terrorem*, I own: but how? That the Penalties being exacted from ſuch guilty Perſons as fall within the Knowledge and the Reach of Juſtice, all others who are inclined to be guilty of the ſame Crimes may, by the Example of ſuch Puniſhments, be deterred from committing them. *This* is *the Terror* which the Laws are armed with; but pray what Terror have they when they *are not put in Execution?* No Body fears them, becauſe no Body ſuffers by them; and then, of what Uſe are they? Execution is the very Life of all Laws; and 'tis Nonſenſe to ſay, that when any

Law is made, it is not deſigned to be executed. The Government publiſhes it in Print, in Form of an Act of Parliament, with the Queen's Authority in the Face on't; by this Act we find ſuch Penalties entailed upon the due Conviction of ſuch Offences, and the Execution charged upon all Her Majeſty's Juſtices of the Peace. What have we to do in this Caſe, but to ſee that the Commands of Authority be obeyed, and thoſe that diſobey be puniſhed? Her Majeſty has ſent us down no ſecret Inſtructions to diſpenſe with the Execution of this Law; and if She ſhould, it would not warrant our Neglect; becauſe the whole Legiſlative Power has not diſcharged us, nor can do it without a formal *Repeal* of the Statute. The *Parliament* agrees to the Execution of the Laws againſt Immorality and Prophaneneſs, by ſtill continuing thoſe Acts in their full Force, without repealing or clogging of them: The *Queen* declares in Her Proclamation, That 'tis *Her* earneſt Deſire to have all theſe Penal Statutes put in full Execution. How then ſhall any Body pre-

preſume to know, by ſuch Aſſurances as ſhould govern *us*, that the *Crown* and *Parliament*, which made thoſe Laws, *would not have them executed*, neither Party declaring any thing but that *they would?* Nor do we owe ſo much Civility and Reſpect to ſome popular Vices, as to put a Difference betwixt the Laws againſt *them*, and thoſe againſt *Burglary*, *Murder*, or any thing elſe, which may as well be laid aſide as the other; why ſhould not the Cry be made againſt the Execution of *theſe* Laws too? The Penalty I'm ſure is greater: *Death* by theſe; Five Shillings, Ten Groats, or Twelve Pence by the other; and if good Nature and good Neighbourhood be to chuſe which Laws of the two ſhould not be executed, methinks the faireſt Plea would lie againſt thoſe that have the ſevereſt Penalty annexed. But the true Secret of the Difference made by ſome Men in the Point of Execution is; that Robbery, Murder, and the like, incroach upon the Safety of *their Lives* and *Eſtates*; whereas Drunkenneſs, prophane Swearing, and o-

ther Debaucheries, have *no further harm* in them than as they *diſhonour* and *affront Almighty God*, and bring *Damnation to the Offender*, which the jolly Patrons of Vice are very little concerned for. In ſhort, the Objection is ſcandalous and ſilly; and if they would know *what would become of us*, were all the Statutes againſt Immorality put in Execution, I'll tell them; we ſhould be that People whom God would love, our Enemies would fear; whom all wiſe Men would admire, and all good Men would bleſs; and if we were in Danger of any thing, it would be, that contemplating the Happineſs of our Country, we ſhould love this World too well, and think too little of the next.

Object. X. *Eug.* I find, *Theotimus*, you're very zealous in the Cauſe: But what think you of Objections of another Nature? Such Rigour in exacting pecuniary Penalties, from ordinary and labouring Men eſpecially, will *diſable them from paying their Taxes.*

Th. If they will be vicious, the Law has thought fit they ſhould pay for't, whatever be the Conſequence.

And I muſt tell you that thoſe Penalties are as much *a Part of the Taxes* they are bound to pay, as Window-Money, Land-Tax, or any other; both laid upon them by Act of Parliament, only the Profits of the one Her Majeſty takes for public Uſes, and thoſe of the other She gives away to the Poor. Beſide, if any thing be to blame, for diſabling ſuch a Man to pay his *Quota* to the Government, it is *his Vices*, the Conſequence of which by Law, is parting with his Money levied upon him on their Account. *The Juſtice of Peace* is not to be charged with it: *He* does his Duty; but *the Offender* is to anſwer for that, who wilfully diſables himſelf, by chuſing rather to pay his Money than reform his Morals.

Eug. By being ſevere upon the Diſorders of publick Houſes, and particularly by not ſuffering them to entertain Company upon the *Lord's-Day*, I have been told that you, for your own Part, have *very much ſunk the Revenue of Exciſe* in this Part of the Country. And I aſſure you, *Theo-* *Object.* XI.

Theotimus, this Objection is thought to make a conſiderable Figure.

Th. Amongſt the *Exciſemen*, I ſuppoſe, and the *Ale-Houſe-Keepers*: But every Man of Senſe and Virtue will be aſhamed of it, and Her Majeſty, if She knew, would never thank them for it. For after two excellent Proclamations She has publiſh'd; "Wherein She charges us to take "effectual Care to prevent all Per-"ſons keeping Taverns, or other "Publick-Houſes whatſoever, from "SELLING Wine, Chocolate, "Coffee, Ale, Beer, or other Liquors, "or RECEIVING or PERMIT-"TING Gueſts to BE or RE-"MAIN IN ſuch their Houſes "ON THE LORD's-DAY, except "in Caſes of Neceſſity and Chari-"ty, as we will anſwer it to Al-"mighty God, and upon Pain of "Her higheſt Diſpleaſure: What can be a more inſolent Reflection upon Her, than to inſinuate, that She has ſtill a ſecret Reſerve for Her Revenue to be maintained *by the Impieties and Vices of Her People?* Is it not to charge Her with the utmoſt Diſſimulation and Hypocriſie, if when She

She commands us to be *Temperate* and *Sober*, and particularly to forbear *all Tipling in Public-Houſes* on the *Lord's-Day*, in the ſtricteſt Terms that can be, She intends at the ſame time, (as the Objection ſuppoſes) for Her own Advantage, to *connive* at Intemperance, to *allow of* Tipling, and *diſcourage* thoſe Magiſtrates who, in Obedience to Her public Order, would ſuppreſs them? I think 'tis a Concluſion much more decent, that by this Clauſe in Her Proclamation She has openly and ſolemnly *diſclaimed* all ſuch Profits of Exciſe, as may be raiſed from ſuch immoral Practices.

But further, I deny the Aſſertion it ſelf, That the Revenue of the Crown *will* really *be impaired* by prohibiting *Tipling* and *Drunkenneſs*. I believe it will appear a reaſonable Computation, that *Three Parts* in *Four* of the poor Families in this Kingdom have been reduced to want (if not *only*, yet *chiefly*) by haunting Taverns or Ale-Houſes. Eſpecially labouring Men, who very often conſume there on the Lord's-Day what they have gotten all the Week before, and let their Families beg or ſteal for a

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Subſiſtance the Week following. 'Tis much the ſame with too many Tradeſmen, who diſſolve the Profits of their Trade in *Tipling* and *good Fellowſhip*, which ought to be laid out in neceſſary Expences at Home, or laid up to make Proviſion for their Children; and by this Means either they, or their Poſterity, or both, muſt fall into Decay. Now I ſuppoſe you will grant me, that as the Number of poor and ruined Families encreaſes in a Nation, the Prince that governs muſt find a proportionable Decay in his Revenue: On the other Side, all ſuch Laws *duly executed*, as keep Men by *Sobriety*, *Temperance*, and *Frugality*, in a proſperous and thriving Condition, do moſt effectually provide at once for the Happineſs of the People and for the Riches of the Prince, and notwithſtanding a preſent inconſiderable Fall in the Exciſe, are really the beſt Means in the World to eſtabliſh the Royal Revenue, by providing for the *Sufficiency* of thoſe that are to contribute to it.

Object. XII. *Eug.* I am fully ſatisfied in what you ſay; and yet perhaps there may be

be *no great harm* in taking a little *Refreſhment* in a Public-Houſe, *after Divine Service is over.* Whether may not this fall within the Proviſion both of the Proclamation and the Statutes, as a Caſe of *Neceſſity* or *Charity*?

Th. In Anſwer to this, I ask in the firſt Place, why ſo much need of *Refreſhment* on the *Sunday*-Evening? Is the the Service of God ſuch a mighty *Fatigue*? It is ſeldom any where of above Two Hours continuance in the Morning, and as long in the Afternoon, with an Interval of Two Hours Reſt betwixt them: And I dare appeal to the Conſciences of thoſe that plead for *Refreſhment* in a Tavern or an Ale-Houſe, after ſuch hard Labour in the Churches, whether they take any conſiderable Pains in Religion, either in their *Families* or in *private*, before Church-time, that may contribute over and above to the ſpending of their Spirits. I doubt it's too true, that thoſe who inſiſt upon the Objection, (which I dare ſay *Eugenius* does not, as from his own Judgment, but from the common Cant of thoſe that

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are intereſted in the Pleas for Drinking,) neither trouble themſelves much with Religion *at Home*, nor with Attention to what's done *at Church*; but either *ſleep away* the Prayers and Sermon, or trifle away moſt of the time *in worldly Thoughts* of their *Pleaſure* or their *Buſineſs*; and therefore cannot be ſuppoſed to ſuffer any great Conſumption of their Spirits by the Service of the Day. But if they *muſt* have Refreſhment, why can't they have it *at their own Houſes*? In Truth, *Refreſhment* is but a Pretence for *Exceſs* and *Drunkenneſs* in theſe Caſes. If Company meets together in a Public-Houſe on the *Sunday*-Evening, when there is no Danger of other Buſineſs that ſhall call them away, *who* ſhall tell them the critical Minute when they are *ſufficiently refreſhed?* Except the Conſtable beat up their Quarters, they ſit very contentedly Hour after Hour, and call for Pint after Pint, and make themſelves Judges of their Refreſhment, till they're able to judge of nothing at all. If you ſtill ask, What harm there is in going to a Public-Houſe, for only *one Hour* or *two*, and to ſtay

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no longer, I might tell you, that 'tis enough that *the Laws have forbidden it*, and that *Her Majesty* has *reinforced those Laws*, and agreed with them in Her own Proclamation *to forbid it*. The Statutes * against *Tipling* extend to every Day of the Week and every Hour of every Day, (for any thing that appears in them to the contrary,) by Consequence, to every Hour on *Sunday*, either before, in, or after time of Divine Service, as well as (and in Reason, *much more* than) on any other Day. The Statute of 29 *Car.* 2. against Prophanation of the Lord's-Day, which some that are *retained for Vice*, have declared is *nothing at all to our Purpose*, enacts, "That all and every Person or Persons whatsoever shall, on every "Lord's-Day, apply themselves to "the Observation of the same, by "exercising themselves thereon in "the DUTIES of PIETY and "true RELIGION, Publicly and "PRIVATELY. Now if to sit *drinking in an Ale-House* be either a *public* or *private Duty of Piety*, I submit; but if it be (as certainly it is) a *Prophanation of the Lord's-Day*, a Mis-

* 1 *Jac.* c. 9. 4 *Jac.* c. 5. 21 *Jac.* c. 7.

29 *Car.* 2. c. 7.

Miſpence of that ſacred time which we are eſpecially obliged to employ in a pious Retirement at Home, or in inſtructing and reading to our Families for their Improvement in Virtue and their eternal Happineſs, I ſuppoſe this Law (at leaſt *implicitly*) forbids it. The Clauſe that follows will juſtifie ſuch a Conſequence. " ---That no Tradeſman, Artificer, " Workman, Labourer, or *other Per-* " *ſon whatſoever*, ſhall do or exerciſe " any worldly Labour, Buſineſs, or " Work of THEIR ORDINARY " CALLINGS upon the Lord's- " Day, *or any Part thereof*; Works of " Neceſſity and Charity only exce- " pted. Now what's the *ordinary Calling* of a Taverner, but *to draw and ſell his Wine?* Of an Ale-Houſe-Keeper, but *to do the ſame with his Ale?* Of him that keeps a Coffee-Houſe, but *to make and ſell Coffee, Tea,* &c? Therefore this is plainly *exerciſing their Trades* on the *Lord's-Day*, contrary to the expreſs Tenor of that Statute; and thoſe that go to ſuch Houſes to drink there, occaſion them ſo to do. And if the Statute makes it unlawful for them to *ſell* their

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Liquor, the *Reaſon of the Law* extends alſo to prohibit others from *ſitting there to drink it.* The Laws of the State are, in theſe Caſes, no more than a Reinforcement (upon Temporal Penalties) of the Law of God. Pray turn to *Iſaiah, If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, honourable, and ſhalt honour him, not doing thy own Ways, nor finding thy own Pleaſure, nor ſpeaking thy own Words; then ſhalt thou delight thy ſelf in the Lord,* &c. Judge now, whether an Ale-Houſe Refreſhment be not *finding our own Pleaſure*; and whether the Keeper of a Public-Houſe, that ſupplies them with it, is not *doing his own Ways*, exerciſing his Trade, and prophaning that ſacred Day. As for the Pretences of *Neceſſity* and *Charity*, (the only Caſes excepted either by Divine or Humane Laws) they do not reach the preſent Queſtion (allowing for Travellers, and ſuch as, being Strangers in a Town, are forced to lodge and eat at Inns): *Neceſſity* it is not, becauſe they either *do not* really *need* the Refreſhment they plead for, or if they

Iſa. 58. 13.

do, *they may have it at Home*; and *Charity* it is not, because they both *neglect themselves* and *their Families* the while, and also *keep the Master and Servants* of the Public-House, where they sit drinking, from *employing their time religiously*, as they ought to do.

Eug. May it not sometimes happen, do you think, that Two or Three very *sober* and *good Men* may really need Refreshment, after the Service is over? And why shall they be debarred the Convenience of a Public-House, for an Hour, or half an Hour, where perhaps they may entertain themselves with Discourse suitable enough to the Day?

Th. If publick Houses be kept open for some who will be sober and good, they must be open for others that will not be so. For who shall make the Distinction? — exclude this Company, and admit of that? Would not the Tavern and the Coffee-House, that pretend to such a Nicety, lose all their Custom? 'Twould be very impertinent if they should offer at it; either *all* must be kept out, or *none*. Besides, those that are truly good and sober Men will rather *go without* this Refreshment (were it more necessary for them

them than it is) than ſet a public ill Example (by being ſeen there at ſuch Times) to others, who may neither have the ſame Occaſion, nor uſe it with the ſame Sobriety, as *they* would. We are commanded *to abſtain from all* 1 Theſſ. 5. 22. *APPEARANCE of Evil*: Be our own Management of ſuch Liberties never ſo temperate and grave, yet if it give Pretence to thoſe who won't behave themſelves ſo well, to conclude (by ſeeing *us* go in) that there is no Harm in taking their Diverſion there, it certainly has the *Appearance of Evil*, and does a great deal of Miſchief, as it encourages a great deal of Exceſs and Idleneſs; and further, as we ſtill keep the People of the Houſe from private Employments of Religion, and oblige them to *exerciſe their Trades* as well as thoſe that come there with a worſe Intention.

Eug. Pardon me, *Theotimus*, I can't but think that the prohibiting *Tipling* was only deſigned the more effectually to prohibit *Drunkenneſs*; ſo that if a Man be not *diſordered* with Drink, the End of the Law ſeems to be anſwered. Object. XIII.

Th. And pardon me, *Eugenius*, if I can't be of your Mind. It's true,

1. *Jac.* 1. *cap.* 9. the Preamble of the Statute ſpeaks chiefly againſt the Entertainment of lewd and idle People to conſume their Money and their Time *in lewd and drunken Manner*; yet compare this Clauſe with the Beginning of the ſame Section, and you will find that the only allowed Uſe of Inns, Ale-Houſes, *&c.* is for the *lodging of Travellers* upon their Road from Place to Place, and to ſupply the Wants of ſuch as are not able, by greater Quantities, to make their Proviſion of *Victuals*; and therefore when Company ſits drinking, who are neither *Travellers* lodging there, nor ſuch as* *they* invite to them, nor *Labourers* who have their Diet in ſuch Houſes, and at the uſual times of Eating, the Statute is ſuppoſed to reach them, and that this is the true Meaning of what the Preamble oppoſes to the *right Uſe* of Inns, the *Entertainment of lewd and idle People, to ſpend their Money and their Time in lewd and drunken Manner.* However, from the *different* Penalty laid upon Tipling and Drunkenneſs, (the latter *Five Shillings*, the other but *Ten Groats*) 'tis plain, the Law conſiders them as *different Offences*, and diſtinctly

* 1 *Jac.* 9. §. 2.

ſtinctly puniſhable. If Tipling were only to be interpreted by Drunkenneſs, the Crime would be the ſame, and the Puniſhment would be ſo too.

Eug. I remember ſomething in the Statute of an Allowance for *an Hour* in Public-Houſes; therefore I ſuppoſe we muſt prove the Company has been above *that time* before we can convict either the Houſe or them. *Object.* XIV.

Th. Pray turn to the Statute, and you'll find your Miſtake. *The Hour* that runs in your Mind is only allowed to Labourers, *&c. Dieting* in a public-Houſe. —— "Labouring and "Handicrafts Men, upon the uſual "working Days, for one Hour at Din-"ner time, to take their Diet in an "Ale-Houſe. —— But not a Syllable of any ſtated Time whatever in any other Part of this Act, or of any other Act relating to theſe Matters. The Statutes have forbid the Practice *at large*, without any Reſtriction of Expence, or Time, or Quantity of Drink, that I can find: which gives us, I think, ſufficient Reaſon to conclude; that being found there in *a ſettled Poſture of Drinking*, without neceſſary Buſineſs, whatever their Stay

or their Expence has been, is what the Law intends by *Tipling*. Perhaps I ſhall need but one Argument to convince you of my Notion. The Statutes have made the VIEW of a **Juſtice of Peace*, one Way of convicting the Company and the Houſe that entertains them, which ſhall be accounted ſufficient Proof whereupon to levy the Penalties. Now can the Law be guilty of ſo great an Impertinence, as it would be, to ſuppoſe a Juſtice of Peace *to ſtand by* for an *Hour* or *Two* in the Room where the Company is, to obſerve what Money they ſpend, or what Time they ſtay? Or that the Company ſhould be ſuch Fools to *ſit Tipling on* with his Worſhip at their Backs, on purpoſe to give him an Opportunity of convicting them? So that the View of a Juſtice of Peace could never form a Conviction at all, (and yet the Statutes have expreſly made it one) if the Punctilio's of *Time* and *Expence* were eſſential to the Merits of the Cauſe. Therefore certainly by this VIEW the Statute refers to muſt, in Reaſon and good Senſe, be underſtood, a *tranſient View* of the Company,

* 1 *Jac.* 1. *cap.* 9. 4 *Jac.* 1. *cap.* 5. 21 *Jac.* 1. *cap.* 7.

ny, the *ſeeing them together*, with Drink before them, and in a ſettled Poſture, how long, or how little a while ſoever they had been there.

Eug. Well, *Theotimus*, I'll give up that for gone then. But why don't we put theſe Statutes againſt Tipling in Execution *every Day of the Week* (to which they will extend) as well as on *Sundays*. *Object.* XV.

Th. To ſhew that the *Summum Jus*, and *ſumma Injuria*, that is made ſuch a popular Cant in theſe Caſes, is not at all intended by us. The Laws are *in Force* for every Day of the Week, becauſe they were never repealed; but in the Courſe of an hundred Years, and the Execution long ago left off, perhaps we may ſuppoſe them *ſomewhat obſolete*, and it might look like a Hardſhip to put them in Execution, except ſo far as ſome new Statute, or a Royal Proclamation, revives them. Now the 29 *Car.* 2. *c.* 7. may be interpreted to revive them, ſo far as they relate to the *Lord's-Day*; but however Her Majeſty's Proclamation ſufficiently does it: And this extending them only to the *Sundays*, we preſume to execute them no farther.

And 'tis ſtrange to me, with what Modeſty People can cry out in theſe Caſes of the *Summum Jus*, the *Rigour* of the Law, when they have but a *Seventh Part* of it.

Object. XVI. *Eug.* You hinted, I remember, that if Men want Refreſhment, they may have it *at Home*, or in ſome other *private Houſe*. Don't you think then, that if People ſend for Drink to their own Houſes, and make up a Company to drink it, there is *more Danger of Exceſs* (and with leſs Notice taken) than in a Tavern or a Public-Ale-Houſe?

Th. No indeed, I don't. Becauſe the more in Number your Company is, the more likely you are to ſet in for hard Drinking; and thoſe that deſign for a Public-Houſe, do generally affect as much Company with them as they can. Beſide the Difference of the Place; you have no Reſtraint upon you in a Tavern from that natural Air of Civility and good Order that awes you in a private Houſe, whether it be your own or your Friends. But ſuppoſe all this to be only Speculation, and that People generally drink to as great Exceſs in Pri-

Private as in Public-Houſes, they are ſtill as liable to be *known* and *convict* of Drunkenneſs in the one as in the other: for all the Company, but the Maſter of the Houſe, are *to go Home thro' the Streets*, and if they be drunk, are as likely to be diſcovered and brought to Puniſhment, as if they were going from a Tavern or an Ale-Houſe.

Eug. But in theſe you are always in Danger of a peeping Conſtable to diſturb you; and the Fear of being ſeen in Diſorder by him (who has not the Opportunity of inſpecting them in a private Houſe) keeps them upon their Guard againſt Exceſs.

Th. What has the Conſtable to do in this Argument? The Poſition you maintain, is, That the Laws againſt *Tipling ſhould not be executed*; your Reaſon, ſo far as I apprehend it, is, that if they be, 'tis only to drive People out of Public-Houſes, who will betake themſelves with more Danger of Exceſs to Private. This ſuppoſes that if we *let them alone* in ſuch Public-Houſe, for Fear of the ſame or worſe Diſorders elſewhere, thoſe Laws are then *not executed*, and conſequent-

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ly no Officers trouble themselves *with any such Inspection.* But be this as it will, the *SCANDAL* of haunting Taverns and Ale-Houses (especially upon *the Lord's-Day*) is what the Law very justly provides against. And by punishing this we give at least a public Check to the *Impudence* of Vice; and therefore the Magistrate is bound to see to it, so far as the Law directs and allows him, tho' he can't extend his Inspection to private Houses.

Object. XVII. *Eug.* Consider again, *Theotimus*, that several Men have got *ill Habits* of Vice, and can't leave them off on a sudden. 'Tis *severe* to take the Advantage of the Law against such; to punish them for *what they cannot help.*

Th. Well, carry your Maxim as far as it will go. Here's a sturdy Beggar comes to my Door, that has been brought up by his Parents to make *a Trade* of Begging, (as 'tis very well known most of your Strolers are); This idle Way of living is become habitual to him by Education and many Years Practice: Is it *severe* to take up this Fellow and send him to the House of Correction, or into Her Majesty's Service? Is his Idle-

neſs the more excuſable, becauſe 'tis *habitual*? Or is he not ſo much *the rather* to be puniſhed, becauſe (thro' this Habit of Idleneſs) there is no other way to make him apply himſelf to Labour and an honeſt Livelihood? The Caſe is the ſame with a *Pick-pocket*, *High-way-man*, and the like; that have either been trained up to Roguery from their Youth, or contracted a Habit of theſe Practices by Uſe, and *know not how* to take up and live honeſtly. Would you ſave them from the Gallows, becauſe Theiving is become a ſecond Nature to them? Sure you would think they deſerved *the leſs Favour*, by being long practiſed Rogues, and leſs likely to reform. He that has made ſuch a Beaſt of his Nature, that he cannot be eaſie, but when he is tipling or drunk, is ſo much the more ſcandalous an Offender, and the more fit to be made a public Example of. What Room there is for *Mercy* in the Law, is by all diſcreet Magiſtrates determined to *the firſt Offence*, or to him that is *very ſeldom guilty*, or that was unawares *ſurpriſed* into Exceſs, being otherwiſe of a good and ſober Character; or that

is *ſorry for his Fault*, and promiſes to *reform*; but never to a *notorious*, *hardened* and *habitual* Sinner, who ſticks to his Vices, on pretence he knows not how to leave them. But do you really *believe* theſe Gentlemen, that they cannot forego their ill Habits? Indeed their Condition's very dangerous, the Diſtemper has gained upon them exceedingly: But a good *Reſolution* to be cured, will go a great Way; and except the Grace of God, there is not a more powerful Incentive of Reſolution in ſuch Caſes, than ſuffering the Penalty of the Law. Would they be willing to run the Expence of Five Shillings every Day for being drunk, and to pay their Money for their Exceſs in the Face of their Neighbour? 'Tis not to be doubted but they would find a Way to *reſtrain themſelves* rather than undergo the Shame, and pay ſo dear for a drunken Habit: For tho' People love their Vices, yet generally they love their Money better, or at leaſt they will grow weary of them when they find them ſo very expenſive. This will make them ſtrong enough to break through ill Habits of Vice;

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and in time may make them wiſe enough to embrace good Habits of Virtue; or however, reduce them to an exterior Temperance and Sobriety.

Eug. But *Swearing* is, it may be, harder to be forſaken than any; --- a ſingle Word or two in Converſation grown habitual to them by Uſe; it paſſes from them unobſerved; *they don't know when they do it.*

Th. Yet often puniſhing will teach them. They will ſoon learn to ſet a Guard upon their Tongues when they perceive their Pockets bound for their Behaviour. How many *habitual Swearers* do we find, that (if they be not in Drink at the ſame time) know how to guard themſelves in *grave* and *ſober* Company, when they fear to be either reproved or informed againſt! How many Thouſands, who were *notorious* for this Vice, have actually left it off within theſe few Years, as it grew *out of Faſhion* amongſt *Gentlemen!* Therefore *Habit* is nothing but Pretence; if People can leave it off upon ſuch Conſiderations as *Faſhion*, or *Saving of their Money*, they can have nothing to plead, why *the Law* ſhould not oblige them

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ſo to do. To ſuppoſe however the utmoſt that can be ſuppoſed, that the Habit of Swearing has gained ſo much upon them, that they really *do not* know when they do it: Does not this make the Offender the more criminal, and the Execution of the Law more neceſſary for his Recovery? Moreover, the miſchievous Conſequence of ſuch a Habit, (which I mentioned to you * before) as it introduces *Perjury*, will convince you how proper an Object it is of the Reſentment of the civil Government. Beſide 'tis ſuch an impudent and open Prophanation of the *moſt ſacred Name* of God and Chriſt, that every Chriſtian Magiſtrate is obliged by his *Religion*, by the Allegiance he owes *to Heaven*, to puniſh it ſo far as the Law empowers him.

* *Page 7.*

Eug. God forbid that I ſhould juſtifie or skreen ſuch Vices: But you muſt take me right. I only propoſe theſe things as popular Objections, which I am very well pleaſed to hear anſwered. And therefore you muſt give me leave to proceed. There is a *natural Shame* in Vice, (as in Lewdneſs, Drunkenneſs, *&c.*). and if *that*

Obj. XVIII.

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wont reform a Debauchee, methinks Puniſhment by Law ſhould rather *exaſperate.*

Th. The Law is ſuppoſed not to puniſh, till other milder Methods be uſed to reclaim him. Thoſe Methods, I take to be the *natural Modeſty* you ſpeak of, the *Inſtructions of the Palpit*, the *Advice of Friends*, the *Diſcountenance from good Men*, and *Warnings given* of the Penalty he incurs. If theſe be all overborn by Obſtinacy in Vice, we have no other Way to attempt his Recovery but the *Enſe recidendum* of the *Laws*, and we cannot juſtifie our ſelves in Point of Charity to the Offender, if we neglect this Method to reclaim him, whatever be the Conſequence. *Whether they will hear*, ſays God, *or whether they will forbear, yet they ſhall know that there has been a Prophet amongſt them.* At their Peril be it, if their Conſtitution be ſuch as to turn their Phyſic into Poyſon; *We* muſt do our Duty. But allowing that for the preſent it may, in many Inſtances, exaſperate, 'tis to be hoped they will be wiſer in time, when they conſider, that what the Magiſtrate does, he is *bound* by his Oath

Ezek. 2. 5.

Oath and by the Laws to do; and 'tis *in Charity* to the Offender that the Laws have ſo obliged him. However, Puniſhment by Law, as it makes the Offender a public Example, may not only do a great deal *of Good to others*, but alſo *expoſes him to Shame*, which he cannot avoid, tho' perhaps he may have ſtifled in a great Meaſure the natural Reproaches of his Conſcience: So that if *Shame* and *Diſgrace* for his Vices be a likely Means to draw him off from them, the *Law*, by bringing theſe upon him, may very probably effect the Cure.

Object. XIX. *Eug.* But when the *Fear of God* and his *Eternal Judgments can't prevail*, do you think the Fear of *humane Laws* and *Penalties* will ſignifie much?

Th. Yes, I do. I grant that with a conſiderate Man, who reaſons juſtly and diſcreetly, the former is an Argument of infinitely greater Weight than the latter: For *who among us can dwell with the devouring Fire? Who among us can dwell with everlaſting Burnings?* *Iſa.* 33. 14. But how few vicious People are there that ever give themſelves the uneaſie Entertainment of ſuch Thoughts! On the contrary, they do what

what they can to ſtifle and raſe the very *Belief* of them out of their Minds, or look upon theſe things as at ſuch a Diſtance, that they would hope they may not prove true, that God will be better than his Threatnings, or however that they ſhall have time enough to examine ſuch Arguments hereafter. Whereas the Puniſhment inflicted by *humane* Laws is a Matter of *preſent Senſe*, they ſee and feel it actually upon them, and have no Power to ſhuffle aſide the Apprehenſion or Conſideration of it; therefore this may terrifie them when the other does not: And in Truth we have too much Reaſon to obſerve, that the *Fear of Man* prevails much more generally than the *Fear of God.*

Eug. Why may not *the good Example* of a Magiſtrate be a more effectual Diſgrace and Diſcountenance to Vice, than *puniſhing* it? *Object.* XX.

Th. The good Example of a Magiſtrate is unqueſtionably of great Uſe, nay, 'tis abſolutely neceſſary to the due Diſcouragement of Vice: But how? As it gives *Authority*, *Spirit*, and *Reputation* to what he does when *he puniſhes for it*; for conſidered apart

from this, 'tis little more than the Example of a private Gentleman. Can you ever expect, that a Swearing Justice of Peace should set another Man in the Stocks for the same Fault? Or if he do, must he not blush to see himself at Liberty? Will any drunken Magistrate in the Kingdom care to fall hard upon the Debaucheries of Public-Houses, who often contributes to them himself? And if he should, would it not be extremely ridiculous? Would it not be reasonable to suspect such Men as punish in others the Vices which themselves enjoy, that their pretended Zeal is but a Project for *Reputation*, or to serve *some private End?* And therefore except they reform *themselves*, as well as practise upon the Neighbourhood, every Body will laugh at them as only *acting a Part*, and they will create in the People, not so much a Disgust *to Vice*, as to the Pretences of *Reformation*, carried on with such a visible and plain Hypocrisie. On the other side, a Justice of Peace, who is himself a temperate, virtuous, and religious Man, has a mighty Advantage from his Character, when he sets about

bout ſuppreſſing Vice. His Proceedings appear to be from *Conſcience* and *Principle*, not from *Oſtentation* and *Intereſt*, and therefore carry with them an Authority the others have not, are better received, and more effectual. But tho' a good Example be *much*, it is not *all* a Magiſtrate has to do in theſe Caſes. I am not guilty of *Houſe-breaking*, *Murder*, or *Robbing on the High-way*; but is this a ſufficient Excuſe to me for not apprehending or committing *thoſe that are?* What is it diſtinguiſhes the Magiſtrate from a private Man, if it be not that, over and above the Obligation he has upon *himſelf* to keep the Laws, he is alſo appointed and empowered to ſee that *others keep them*. His Commiſſion runs, that he ſhall both KEEP and CAUSE TO BE KEPT all Ordinances and Statutes, *&c.* and certainly the *one half* of his *Commiſſion* can never be *the whole* of his *Duty*.

Eug. Prudence however is to be uſed; we may do more Good by holding in a little, than by too open a Declaration, which may ſpoil all. *Object.* XXI.

Th. But how? Will the Sons of Luxury and Profaneneſs, who are

known to be notorious Slaves to Senſe, be more eaſily reclaimed *without* the Fear of Puniſhment than *with* it? To what purpoſe then are any Laws at all, if People would live better without them? Or any Magiſtrates for the Execution of ſuch Laws, if the Execution of them would do more Harm than Good? How comes it to paſs that the vicious and prophane *did not reform before* theſe Laws were made or executed? Why do they not do it now in thoſe Places where, by the great Prudence of our Magiſtrates, the Laws do ſtill lie dormant? *Prudence* to be ſure will run thro' a wiſe Man's Conduct, and ſhould eſpecially be the Qualification of a Magiſtrate: But when under the ſpecious Pretence of *Prudence*, he is drawn to a plain *Neglect of his Duty*, *this Wiſdom deſcends not from above, but is earthly, ſenſual, and deviliſh.* 'Tis *ſecular Intereſt* and the *Fear of Man* diſguiſed under the Name of *Diſcretion*. *Worldly Wiſdom* you may call it; but that we all know is but another Word for *Fooliſhneſs* with God; and Fooliſhneſs it is, when for Fear of diſobliging the proudeſt and moſt

James 3. 15.

1 *Cor.* 3. 19.

powerful

powerful Mortal upon Earth, we disobey the Commands, neglect the Honour, and despise the Favour of our eternal Judge in Heaven. And after all, *Eugenius*, what do you *mean* by the Objection? How is it that *holding in a little will do more Good*, and *an open Declaration will spoil all?* I have often heard it urg'd, but, in Truth, I never well understood it.

Eug. Why, all things are to be done *by Degrees*; *fair and softly* you know *goes far*; and too much Heat seldom does Good.

Th. Ill Men make haste to be wicked, why then should not others be as much in haste to reclaim them? *They* are *running headlong* to a miserable Eternity, and can we expect to overtake and bring them back by *going fair and softly*? *To him that KNOWS to do Good, and DOES IT NOT,* (says St. *James*) *to him it is SIN.* Why should we lose Time? The Season may be gone, before we enter upon Action; and then will not the eternal Ruine of those poor Creatures, whom (by God's Blessing) we might have reduced, lie very much at our Door, who are going *so* *Jam.* 4. 17.

fair and ſoftly after them? The Apoſtle's Advice is very different (and I'm ſure of better Authority) from this Proverb; it is, that we ſhould *redeem the Time*, ἐξαγοραζόμενοι τὸν καιρὸν, [*buying up every Opportunity*, as thoſe that would make the beſt of their Market,] and this it ſeems is the *true Wiſdom*; for ſo run the Words; *See that ye walk circumſpectly, not as Fools, but as WISE, redeeming the Time*---. I do not deny, that in the Work of Reformation, as well as in other things, Steps are to be taken one after another; a prudent Method being a good Introduction to Succeſs: But this is not to be made an Excuſe for doing nothing at all. *Coldneſs* in the Cauſe of Virtue will do more harm than even *imprudent Heat*. For tho' you ſhould happen to ſtep a little too faſt in ſome Inſtances, you have however entred your Proteſt in a public Manner againſt Vice, and alarmed the Guilty with an Aſſurance that they ſhall not be tolerated: Whereas by being cold and negligent in the Matter, you give them occaſion to believe you're *not in earneſt*, or that you have ſome *private Intereſt* to drive,

Eph. 5. 15, 16.

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by punishing one Vice or one Person and not another; or that you look upon it as *a Matter of Form* only, in a seeming Obedience to the Government, intending still to be as indulgent as you can. And thus instead of wisely and prudently serving Virtue, you will most effectually betray it.

Eug. But some Regard must be had to *timing things aright*, to the *Genius of the Place*, and the *Manner* in which we proceed.

Th. The Time for a good Man to punish Vice is, I think, as soon as he has Authority and Power in his Hands to do it; except he is content to be chargeable with all the Prophaneness and Debauchery that passes the mean while. What you intend by considering the Genius of the Place, I don't so well understand. If you mean, whether the People be generally *notorious for Wickedness*, or generally *good* and *sober*, with some *few Exceptions*; 'tis nothing to the purpose; for you are to punish such Instances of Wickedness as you find, be they more or fewer. If, whether the People *will bear* the Execution of these Laws, and how they will take it; 'tis as lit-

tle: For Magiſtracy is a very precarious Inſtitution, if we muſt ask the Leave and Conſent of the Populace, to execute the eſtabliſh'd Laws.

Eug. I will give you an Inſtance or two which will further explain to you what I mean by the Manner we are to proceed in.

Object. XXII. *'Tis hard to judge when a Man is drunk*; much muſt be allowed to Refreſhment and Cheerfulneſs, and Care muſt be taken to make no Convictions upon *Uncertainties* and *ſtraining of Evidence*; for that may bring a great Reflection upon the whole Deſign of executing theſe Laws.

Th. I'm ready to grant the Subſtance of your Objection: But what Service will this do to the Conſequence you would inſinuate from it, that becauſe 'tis *ſomewhat difficult to judge* when a Man is drunk, (eſpecially in the lower degrees of Drunkenneſs) it were better *not* to put the Laws againſt that Vice in Execution *at all?* On the contrary, they ſhould *the rather* be inſiſted on, that People may be kept upon their Guard, and not dare to approach the *Borders* of Exceſs.

Eug. Pray what do you take to be the juſt and proper Indications of this Vice?

Th. I take a Man to be drunk when he reels notoriouſly in the Streets, or upon his Horſe; when he ſtammers unuſually in his Speech; and when he appears not to have the Command of his Reaſon as at other times. Beſides which, I ſuppoſe you will eaſily agree, that a naſty Diſcharge of Vomit exhibits Drunkenneſs barefaced.

Eug. Softly, my good Friend; the Man may be diſordered by ſome innocent and ſudden Illneſs, that may produce all theſe Effects, may cauſe him to vomit, or not to walk or ride ſo ſtrait as he uſes to do; a ſlippery Stone may throw his Foot aſide when he can't help it; he may have a natural Infirmity in his Speech; and his Head may be affected by ſome Accident or Misfortune, and not by Drink.

Th. I never found *Eugenius* guilty of trifling before, and I beg he would not begin now. When you ſee a Man vomit or ſtagger, is it not eaſie to ask him how he does? And will

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not a prudent Man be able to judge by his Anſwer what's the matter with him? Or can you not by Enquiry (then or afterwards) learn from any other Hand whether he has any ſuch ſuppoſed Illneſs upon him? He faulters remarkably in his Speech; but if he always does ſo, and if what he ſays be ſenſible and rational, you may ſuppoſe it to be an innocent Infirmity: If otherwiſe, you will ſoon perceive the Occaſion of it. His Head, you'll ſay, may be touched with a Diſtemper: But how comes it to paſs, that a Man in a high Fever and a Delirium, is ſuffered to go abroad? Suppoſe him *crazed*, *half-witted*, or *mad*; yet theſe Misfortunes, however they may be brought to anſwer for his *Head*, can never affect his *Heels*; and tho' they may excuſe the Nonſenſe of his *Words*, they'll hardly keep him in Countenance for the Injury he does his *Syllables*. If he has been taken Ill ſuddenly, you will have other phyſical Symptoms to form a Judgment by; for Nature muſt be in a violent Ferment to be thrown into ſuch Alterations by the ſudden Force of a Diſtemper. In ſhort, the Diſcovery's

ſo eaſie, and theſe good-natur'd Suppoſitions are ſo very weak, that even the Patrons of Vice themſelves, with the ſame Breath they urge them, would laugh at us, if we ſhould believe them. And well they may: When a Boy of Fourteen or Fifteen ſhall readily and truly determine (if he ſees a Man) whether he be drunk or ſober, by his too often ſeeing Inſtances of both ſorts, which gives him a Notion of the Difference, beyond all the Formality of *Rules*.

Eug. I confeſs there's no great Weight in the Objection; but there are thoſe that make a wonderful Flouriſh with it, when they have a Mind to bully the Laws, that they may be drunk ſecurely. However, *Theotimus*, 'tis fit that both we and the Evidence ſhould be very careful that no Convictions be made upon a Miſtake.

Th. Aye, by all Means: God forbid that any Man ſhould ſuffer for what he was not really guilty of, tho' the Penalty were ten times ſmaller than it is. I entirely agree with you in that.

Eug. I will propoſe another Diffi- *Obj.* XXIII.
culty. The Statutes forbid the *Selling*

29 Car. 2. c. 7.
3 Car. 1. c. 1.

Goods upon the Lord's-Day, and lay a Fine upon Butchers and other Tradeſmen that do it: Now there may be a *Neceſſity for ſeveral Goods to be ſold on that Day*; as *Meat*, *Grocery*, and the like. And when an Information of this kind is brought you, how do you know *what occaſion* there was for them in the buying, and by conſequence, how will you know when to puniſh? For Caſes of Neceſſity are excepted by the Law. Some Allowances are to be made to *Forgetfulneſs* of providing theſe the Night before, and to ſome *unforeſeen Occaſions* that may make it neceſſary to ſend for them on the *Sunday*; but this neither the Tradeſman that ſells, the Evidence that informs, nor you that ſit as Judge upon the Caſe, can poſſibly be aſſured of *always*; I mean, whether any ſuch Excuſe may be truly pleaded or no. Is it not better to allow the *moſt favourable Latitude*, and rather wink at many things unneceſſarily bought and ſold, than to puniſh upon ſuch frequent *Uncertainties* as the Execution of this Law will expoſe you to?

Th. In Anſwer to this, I ſay, thoſe Uncertainties are not ſo great as you imagine: Where there is indeed *a Neceſſity*, it is to be allowed for; but the Juſtice of Peace, to whom the Information is brought, is ſtill left *Judge of this Neceſſity*; and if he be not ſatisfied with the Excuſe, he may proceed to puniſh. And to ſhow you that he is not like to be very often *hard put to it* to decide the Matter, I will conſider what there is that can pretend to Allowance in the two Excuſes you ſuggeſt. As to *Forgetfulneſs*, I think there need not be much Abatement on that Score. When People ſee the Laws are ſtrictly put in Execution, 'tis not to be doubted they will find a way to remember what they want *in due time*; they will ſend on *Saturday-Evening*, when they know they can't be ſupplied on *Sunday*; or if, thro' Forgetfulneſs, they ſuffer an Inconvenience once or twice, it will make them think more ſeaſonably for the future; and if you ſtill ſuppoſe their Memories to fail them now and then, is it not better they ſhould undergo ſome trifling Inconvenience, as often as that happens, than that the

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Scandal ſhould be ſuffered of making all Days alike, and prophaning the ſacred Time devoted to Religion, by buying and ſelling, in Contempt both of the Laws of God and Man? The other Suppoſition you make of *Accidents* and *unforeſeen Occaſions*, that may require to be ſupplied on that Day, will lie in a little room too; for I take it only to extend to ſuch things as are requiſite by way of Medicine, Surgery, or Neceſſities of that kind, which will very rarely be ſought for any where but in an Apothecary's Shop; and that, I believe, no Body would trouble themſelves to ſo little purpoſe as to inform of.

Eug. And is this all the Allowance you're willing to make? What if a Friend or two come in to Dine with me unexpected. I muſt provide for them and their Servants ſomething more than would have done for my own Family?

Th. The Impiety and Impertinence of Mankind (it's true) may ſometimes lay this Hardſhip upon you; but the leſs you incourage it, the leſs you will be troubled with it. When they ſee by the Proviſion you have made, that

you

you don't care to have your Servants hurried on that Day, good Manners will teach them a due Reserve in this Point for the future, and they will learn to make their Visits more seasonably. But perhaps it is not *usual* to go to dine with a Gentleman at his Country-Seat upon the *Sunday*, or in a great Town, except invited; or any where, except he be either an intimate Friend, or a Person of considerable Figure and Estate. If a *Friend*, they must expect to be treated without Ceremony, and take the Freedom of his Table as they find it: If a Man of *Quality* and *Fortune*, he keeps a constant Table for his own Family, which he need not be ashamed of upon the unexpected Coming in of Three or Four Strangers. However, to give your Objection its utmost Scope, suppose a Case may happen, in which something more than ordinary will be requisite in your Entertainment, and that this Necessity is grown upon you by surprize; yet consider, that our Reverence to that sacred Day, to the Honour of God, and the Laws of our Country, ought certainly to take Place of our Respect to pri-

private Friendſhips and Acquaintance; eſpecially when what you are ſuppoſed to want is indeed *not neceſſary* to the *Refreſhment and Support* of thoſe whom you entertain (for leſs than People think of will ſupply the real Neceſſities of Nature); but is only Part of the Garniture and Pomp of *Luxury*, a ſuperfluous Crowding of a Table with a Set of Diſhes, which (if the Occaſion was not foreſeen) may very well be diſpenced with, rather than encourage Trade upon a *Sunday*. I will only obſerve further, that tho' the general Clauſe in the Statute of 29 *Car.* 2. prohibiting the Exerciſe of all Trades and Callings on that Day, makes an expreſs Proviſion for Caſes of *Neceſſity* and *Charity*; yet in that of 3 *Car.* 1. wherein *Butchers* (who are not mentioned in the other Statute) are particularly forbid to kill or ſell Victuals upon the Lord's-Day, there is not ſo much as one Word of a Suppoſition, that *any Caſes of Neceſſity can happen*, which ſhould need to be allowed for upon *that Law*.

Eug. Well, *Theotimus*, I have no luck with my Objections; and yet, like a harden'd Gameſter, I'll play on.

on. This whole Undertaking of executing the Penal Laws againſt Prophaneneſs and Debauchery is *new*, and *looks odd*. In the Country eſpecially; where People have thought theſe many Years they had nothing to take Care of but their Rent and their Taxes, and will think it ſtrange, that Religion and good Manners ſhould be palm'd upon them now. And as for great Towns, *they* have long enjoyed a Liberty of *Vice*, as well as Privileges of *Trade*, and are as ready to inſiſt upon that by *Preſcription*, as upon theſe by *Charter*: So that they will be ready to wonder what this new Doctrine means. *Obj.* XXIV

Th. And I can give you an Inſtance of one great Town, whoſe Trade has been evidently impair'd, and almoſt wholly ruined, by the Liberty they have enjoyed in Vice; and yet, as you ſay, the Inhabitants are ſtill too fond of it. But ſuppoſe *the Undertaking to reduce it* be *new*, I'm ſure *the Obligation ſo to do* is old enough, as old as the Laws are by which we are empowered to puniſh Vice. And whom muſt we thank then, that the Execution of theſe

Laws is *so new a thing*, but those *unfaithful Magistrates* who have been so many Years entrusted with the Power of the Law against Prophaneness and Immorality, and have by Connivance *infamously betrayed* the Morals of the People they ought to have taken Care of? If there be any thing in the Objection, it lies at *their* Doors; *We* are not bound to be perjured and unfaithful, because others have been so before us. The less Care has been taken hitherto, the more Diligence and Application will be requisite now, to undo (if possible) all the Mischief that was done by the irreligious Lenity of our Predecessors.

Obj. XXV. *Eug.* It will put a whole Neighbourhood into alarm, and breed a general Disturbance, where all was at Quiet before.

Th. You mean, I suppose, that all who love their Vices will be clamorous at parting with them; and who can wonder at that? The Powers of Hell, you need not question, will be up in Arms, and raging mad at all Attempts to make Men wise and sober. Your wicked Neighbourhood lies now, as it has many Years done,

in

in a profound Security, dozing on in Sin, without the Uneasiness of any present Punishment, or the Dread of any Punishment to come, and will continue so perhaps till they die away into Damnation, except you give them this charitable Disturbance in due time. Is it not a false and pernicious Kindness, to be afraid of waking a Man, lest you should spoil a pleasant Dream, when a Fire is breaking out in his House, the Smoak ready to stifle him, and the next Chamber all in Flames? However your Proceedings may for the present interrupt the outward Peace they seem to enjoy, yet 'tis a *fatal* Peace, and you do well to break it: Believe me, *Eugenius*, this will be the truest Mark of your Affection to them, and tend to introduce amongst them the *only solid* Serenity of a reform'd Life and a good Conscience: For *there is no Peace, saith my God, to the Wicked.* Isa. 57: 21: —— 8: 22:

Eug. To *punish all* that offend would be *severe*; and to *let some escape* would be *partial.* Obj. XXVI.

Th. I deny both. To *punish all that offend*, would *not be severe*; because the Penalties in all these Cases

are ſo very ſmall. Indeed if the Fine, inſtead of *Twelve Pence*, was *Twenty Shillings* for every Oath; inſtead of a *Crown*, *Five Pounds* for every drunken Debauch; and ſo proportionably in the reſt, there might be ſomething of Severity in taking all Advantages to convict: But as the Law now ſtands, I think 'tis, of its ſelf, by much too favourable in taxing Vice; and therefore the utmoſt Rigour of Execution can be no great Hardſhip. But ſuppoſe the good Nature of an *Engliſhman* incline you to be ſtill more favourable than the Law, and not to puniſh all Offenders; neither would this be, as you call it, *Partiality*. Becauſe ſome offend by meer Accident, contrary to their general Deportment and Character, thro' a particular Surpriſe, and ſuch are always pitiable; when a cuſtomary Debauchee, who ſins from a *Habit* and *Delight in Sin*, ſhould be made a public Example in his Puniſhment, as he is in his Vices. Nor are you perhaps ſtrictly bound to take Notice of *every Offence* in any kind, even of a notorious Offender, provided you puniſh him often enough to make him

him know and practiſe his Duty better, if not wholly to abandon his Sin; and to make the Neighbourhood ſenſible, that all Vice muſt expect to lead an uneaſie Life within your Juriſdiction. If indeed you wink at ſome notorious Offenders, and (either thro' *Fear* or *Favour*) do not puniſh them at all, falling only upon ſuch as you think you can moſt ſafely be free with, *this*, to be ſure, is direct *Partiality*.

Eug. The *Raſhneſs* and *Imprudence* of ſome who have put theſe Laws in Execution, or contributed to it by informing, have brought upon all ſuch Attempts the Scandal of *intemperate Zeal*. *Obj.* XXVII.

Th. Some People have got the way of calling every thing *intemperate* that is *above their own Meaſure*; eſpecially if it be a *Religious Affection*, in which of all things they are moſt afraid of exceeding. And in Truth, with Men of little or but moderate Piety, *i. e.* with moſt of the World, the very mention of *Zeal* gives them the Spleen; they take it as another Word for *Enthuſiaſm*, and (as the famous *Laureat of Vice* has call'd it) *a pious Madneſs of the* Dryden.

Mind. It muſt be own'd, ſuch an Offence has been given, when it was made (thro' want of *Judgment* in ſome, thro' want of *Honeſty* in others) a Cloak for very ill Purpoſes, and *wo to thoſe by whom the Offence cometh.* But of it ſelf it is an * excellent Virtue; when it becomes irregular and ungovernable, 'tis a Fault. Now to define it rightly, ZEAL is *a judicious Earneſtneſs of Deſire in a good Man to promote the Glory of God*, proceeding *from the juſt Affection he bears to Him.* To this is certainly reducible the Pains he takes to ſuppreſs Prophaneneſs and Debauchery, which are moſt unſufferable Affronts to God, and Scandals to our holy Religion. Had thoſe amongſt us who think otherwiſe, lived in the Time of *Phineas*, what a Cry would they have made againſt him in the Caſe of *Zimri* and *Cosbi*, which look'd indeed ſomewhat more like intemperate Zeal, than any thing which our Societies have done in their Proceedings of Reformation! And yet God approved very highly of what he did, *Numb.* 25. 12, and *it was accounted to him for Righte-* 13. *ouſneſs.* On the other hand, Zeal *Pſal.* 106. 31. then becomes imprudent, intemperate and

Matt. 18. 7.
*Gal. 4. 18.

and faulty, when it either ſpends it ſelf *in Controverſie*, rather than in the ſubſtantial Parts of Religion, the Study of good Works; when it is *partial*, in falling upon ſome Sins, and favouring others; when it ſuffers the Man himſelf to *practiſe the ſame Vices* (or as ill) as he arraigns in his Neighbour; when it is carried on with *Paſſion*, and intermixt with *Malice*; when any *ſecular Intereſt* is at the Bottom; when it *does not diſcreetly conſider the propereſt Means* and the moſt likely to be effectual to the Reformation it propoſes; and when it *runs beyond the Authority of God's Word, and the Extent of Humane Laws*, by which it is to act, and to be governed. Now ſuppoſing that ſome Imprudences ſhould have blemiſh'd the fair Appearances of Zeal which ſome have given in this excellent Work: This ſurely is not ſufficient to give good Men a Prejudice againſt theſe Attempts; for 'tis not poſſible, but that in all Undertakings that require the Aſſiſtance of many Hands, (as this does,) part of the Management muſt fall upon ſome that have not ſo good Parts, or ſo much Diſcretion as o-

Mat. 23. 23. *Tit.* 2. 14.

Matt. 7. 14.

thers; and part of it muſt fall upon Perſons of an inferior Rank, who (in this Caſe) tho' they may be *Good Men*, may reaſonably be ſuppoſed to know more of the *Laws of God* than *of the State*, and therefore may be liable to overſhoot themſelves in ſome Particulars, for which they are in all Reaſon and Conſcience to be *excuſed* upon their general good Deſign, and not to be *cenſured* for their want of Skill to manage it. Yet I will venture to challenge the World to inſtance in any popular Undertaking of great Concern and Difficulty, as this is, that was ever carried on with *fewer* Irregularities, with *leſs* imprudent Heat, *leſs* Mixture of Paſſion and Self-intereſt, or *more exactly* according to Law in the general, than this of the Execution of the Penal Statutes againſt Immorality has been. And tho' I ſhould grant you the matter of Fact in your Objection, that ſeveral Imprudences have been; yet the ill Management of particular Perſons can only reflect upon themſelves, the *Deſign* may nevertheleſs be very good. To argue from *Particulars* to *Generals*, has ever been accounted *falſe Reaſoning*:

ing: Becauſe *ſome* are indiſcreet, therefore *all* are ſo; becauſe *ſome* conceal their Intereſt and their Paſſions under the Covert of Religious Zeal, therefore *all Religion* is nothing but Paſſion and Intereſt; this is wild Logick. And further, as to the Raſhneſs and Imprudence you charge them with, I hope a *falſe Step in the Cauſe of Virtue*, is not ſo great a Crime as *Vice*: And therefore except we will openly declare for Prophaneneſs and Impiety, we ought certainly much rather to join with even an *imprudent* good Man (ſo far as is according to Law) in proſecuting Wickedneſs, than to join with the *vicious Party* in railing at his Imprudence.

Eug. I have heard an Objection (true or falſe) againſt ſome in the Societies at *London*, that they make *Money* of Public-Houſes, by conniving at Diſorders there; and that Informers make *a Trade* of it, by being rewarded for their Informations, if not directly hired to inform. *Obj.* XXVIII.

Th. This is indeed a hard Charge, if it be true: But let your Authors *prove* their Allegation; let them prove that any one or more, who are actually Members of any of the Societies for

for Reformation in *London*, are guilty of ſuch Connivances for Money, as they pretend; for *Suggeſtion* and *Suſpicion* are not enough. If ſuch Proof could have been made, you need not queſtion but ill Men would long ſince have made a Flouriſh with it. The Societies have now (I think) been upwards of Seventeen Years erected; and if in all this time any ſuch thing could have been proved againſt them, it would certainly have turned the Government from favouring them any longer, and would moſt effectually and quickly have overthrown the Reputation of their Deſign, and the Succeſs of their Endeavours. Their Annual printed Liſts of the many Thouſands of diſorderly Perſons and Houſes they have brought to Conviction and Puniſhment by Law, are Arguments not to be conteſted, that they make *no Advantage* by *concealing and protecting* them: For if otherwiſe, how come all theſe to be convict and puniſhed, when a ſmaller Sum of Money would have bought them off. And therefore I ſay again, let any Man (who pretends to have given Money to ſave himſelf or his Houſe on theſe

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Occaſions,) *make Oath againſt* any particular Perſon, whom he can prove to have received ſuch a Fee; and let the next Enquiry be, whether that Man either *is now*, or at the time of the Fact laid againſt him, *was* a Member of any of the Religious Societies; or if he was, then whether his Practice was *known to the Reſt* of the Society, and he *continued ſtill a Member* of that Body. As for being hired to inform, or rewarded for it, the Caſe is the ſame; let thoſe that accuſe them *prove it*. In the mean time let me turn you to a Page in the large Account of the Societies, (printed firſt in 1699; and the fifth Edition * of it the laſt Year 1706)--- "The World may be chal- "lenged to make appear, that theſe "Societies have been ſo much as "treated with by any Perſon what- "ſoever, to give Informations with "any Promiſe of Reward; or that "they have ever received the leaſt "Advantage by any Convictions up- "on theſe Statutes againſt Prophane- "neſs and Debauchery; the Money "ariſing thereby being wholly ap- "propriated to the Poor, except the "third Part of the Penalty upon the

* *Page* 11.

"Sta-

" Statute againſt Prophanation of the
" Lord's-Day, which, in ſome Caſes,
" the Magiſtrate has a bare Power
" to diſpoſe of, but was never, that
" we know of, received by any one
" of theſe Perſons.---Here's a fair Challenge made to my Hands but *Two* Years ago; and if any Man will take up the Gauntlet, let him. But ſuppoſe they *really had taken Rewards* for bringing in ill People to be puniſhed, why ſhould this be more ſcandalous than to claim and accept the Reward of Forty Pounds, allowed * for bringing in a High-way-Man and convicting him? If there be any Harm in the Thing, it lies in a Man's *taking Money* for bringing others to ſuffer the Penalties of the Law, and that is equally the State of both Caſes: Except the latter be leſs ſcandalous, becauſe more Money is to be got by it. Give me leave to read to you a few Lines more for the juſt and general Reputation of the Societies, out of the *Account of the Progreſs of the Reformation of Manners*, the laſt Edition, 1706. (*pag.* 33.) " 'Tis exceed-
" ingly much for the Honour of this
" Undertaking, that after ſo many
" Thouſ

* *Stat.* 4 & 5 *Will.* & *Mar.* c. 8.

" Thouſand Perſons have been pu-
" niſhed for their wicked Practices,
" &c. [ſince this Deſign has been
" purſued] No Man, that I hear of,
" ſince the firſt Oppoſition to this
" Enterprize from its Infancy, has
" ventured his Reputation ſo far, as
" to publiſh with a Name any Ob-
" jections againſt it,---to charge any
" Vices on thoſe that have been em-
" ployed in the Forming and Car-
" rying of it on, or Irregularities in
" their Conduct of this Undertaking,
" tho' in all this time, the Enemies
" of Reformation have ſurely had a
" ſufficient Opportunity to conſider
" of theſe Matters. In a Word, 'tis
my ſteady Opinion as to theſe Socie-
ties, that they may truly affirm, (as
St. *Paul* does of his own Integrity,)
they *Seek not their own Profit, but the*
Profit of many that they may be ſaved.
And I hope, my dear *Eugenius*, you
are of that Opinion too, however
you propoſe for Satisfaction ſake the
Objections you hear made by others.
Come, Friend, what ſay you? Are
you willing to fall in with the like
good Meaſures in the Country? And
to uſe the Power which God has gi-

1 *Cor.* 10. 33.

ven

ven you in a reſolute Suppreſſing by Law the Vices and Immoralities of your Neighbourhood?

Eug. You put the Queſtion home, *Theotimus*; but I don't know whether it be yet fully ripe for an Anſwer. I muſt conſider a little more the Prejudices People have imbibed againſt theſe Proceedings, and the Hazards I ſhall run by ſtriking into them.

Th. You do well to count your Coſt; but I hope you ſtill keep a Reſerve for the Fear of God, and a good Conſcience.

Obj. XXIX. *Eug.* I ſhall certainly be call'd a *Fanatic* and a *Presbyterian* for my Pains, which will be no ſmall Prejudice againſt what I do.

Th. It is the moſt difficult thing in the World, to conceive how the *Suppreſſing Vice and Immorality* can be a Deſign *againſt the eſtabliſh'd Church*. Whoever charges you at that rate is guilty of the greateſt Impertinence, and of ſomething worſe; he throws the moſt infamous *Scandal* upon the *Church of* England, and *ſerves the diſſenting Intereſt againſt it* more effectually than any other Way. For if the Reflection be true, we muſt ſuppoſe

our Church to favour all thoſe wretched Vices which *the Chriſtian Religion* abſolutely *condemns*, and which (according to ſuch an Hypotheſis) *None but the Diſſenters*, or thoſe that incline to them, are againſt; and this, in other Words, is to allow, that *None but theirs* is a *truly Chriſtian* Eſtabliſhment. If a Poſition of this kind ſhould be generally received, would it not make all good Men, that have a ſincere Regard to *Chriſt* and his Religion, run into that Party, and forſake the Church of *England*? But, God be thanked, 'tis falſe. Our Church in her *Liturgy*, her *Articles*, her *Canons* and *Homilies*; our Clergy in their *Sermons* and *Writings*, and I would hope the greateſt Part of them in their *Lives* too, diſcountenance and diſclaim the Vices which we puniſh. And fully to ſatisfie the World that *the Church of* England, as ſuch, does *patronize* and *encourage* the Magiſtrate in thus puniſhing Immoralities, and that it is her Judgment, *we are obliged by our Office* ſo to do, let them turn to the Prayer for the Church militant in the Communion-Service (the moſt ſolemn time ſhe could

could take to put us in Mind of our Duty) in which we are taught to pray, *that* ALL *who are* PUT IN AUTHORITY *under our Sovereign may truly and indifferently minister Justice to the* PUNISHMENT OF WICKEDNESS *and* VICE, *and to the Maintenance of God's true Religion and* VIRTUE. And this Clause was in, in the two Common-Prayer-Books of King *Edward* VI. before the Dissenters were thought of. As for the *popular Cry* of Fanaticism and Presbyterianism, for doing what you see our Church prays God you may do, you will be wiser, I hope, than to lay it much to Heart; you know your self, and all your Friends know you, to be *a constant Communicant* with the Church of *England*, and I will add, *an Honour to it* by your good and virtuous Life, while your Objectors are a *Scandal* to it by a prophane and vicious one. You must expect the Malice of ill Men will be severe enough upon you with ill Names; but you are a Disciple of the blessed *Jesus*, and cannot expect better usage than your great Master had. Remember how *his* Character was hand-

Matt. 10. 24, 25

handled by the Wicked of that Age, for the Reformation *He* attempted. It was propheſied of him by *Malachi*, that *He ſhould be like a Refiner's Fire, and like Fuller's Soap*; that he ſhould *ſit as a Refiner and Purifier of Silver*, and ſhould *purifie the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteouſneſs*. Accordingly one of the firſt Things he did in his public Miniſtry was, to purge the Temple of the prophane Market they kept in the outer Court of it. This *Reformation Spirit* raiſed a miglity Alarm in thoſe who were like to loſe by it. It was an Offence they would never forgive him, as it was the *firſt Thing* that rais'd their Spleen againſt him, which was afterwards encreaſed by his holy Doctrine and ſevere Reproofs. They rail'd at him on all Occaſions, call'd him a *Samaritan*, which in their way of ſpeaking was but another Word for *Schiſmatic*; they look'd upon him as a *Madman*, and one *poſſeſſed with the Devil*, which anſwers to the true Import of the Word *Fanatic*: But let their Malice rage againſt you thus, as furiouſly as

Mal. 3:2, 3.

Joh. 2:13, 17.

John 8. 48

Joh. 10. 20.

it will, you ſuffer for the ſame good Cauſe the bleſſed *Jeſus* did, and ſhall unqueſtionably find a Reward in Heaven, that will outballance all; for *this is thank-worthy, if a Man, for Conſcience towards God, endure Grief, ſuffering wrongfully.*

1 Pet. 2. 19.

Eug. I muſt ask you leave, *Theotimus*, to put this Objection a little further, before I have done with it. The Reformation Societies at *London have ſo many Diſſenters* in them, who being ſo freely received, and even careſſed by them, I muſt needs ſay it looks like what I have heard it call'd, *a factious Deſign againſt the Church*, and ſeems a little to juſtifie (at leaſt to be ſome Excuſe for) thoſe that take *a Reformer* and *a Diſſenter* to be the ſame thing. Beſide, that this Method of Proceeding was ſtarted in the late Reign, when the Diſſenters were too much favoured.

Th. The End of forming *Societies* for any thing, is to carry it on the more ſucceſsfully with united Heads, and Hands, and Purſes, as a common Intereſt: So *Companies in Trade* are form'd, and the Advantage is viſible. Now if you would know, why Diſſenters

are

are ſo freely admitted into the Societies for *Reformation:* I ask, why they are not as well to be excluded from the Societies for *Trade*? The Buſineſs which they join in proſecuting, and upon which they meet, in *either* Societies, is nothing at all to the Diſſenters Purpoſe, *as Diſſenters*; nor affects the Church of *England* at all, as a particular Conſtitution. What has the Puniſhment of a *Swearer* or a *Drunkard* to do with the *Presbyterian Scheme* and the Abolition of *Epiſcopacy*? No more than a Cabal upon the Rates of Merchandice. If you ſtill ask, how the Diſſenters (if they had not *ſome ſecret End to drive at*) come to unite ſo readily with us in theſe Attempts? I anſwer, becauſe Prophaneneſs and Impiety are *Enemies in common* both to *them* and *us*, as they are in general to *the Chriſtian Religion*, which we *both* profeſs: And Vice had gained too much Head not to require all the Aſſiſtance we could have to check it; and that Aſſiſtance which good Men amongſt the Diſſenters have given in this common Work, we thankfully acknowledge, and pray God to reward

it. But let it be remembred, that tho' they did and do come in to our Aſſiſtance (as every good Chriſtian will, when the Intereſt and Honour of all Religion is concern'd,) yet they *were not* the *firſt Spring* of our Societies; thoſe who began them were Gentlemen *of the Church of* England, with whom, as their Number encreaſed, and their Proceedings were known, the Diſſenters willingly embarqued. If you ſuſpect the latter of a Deſign, which the Church-Men they join with are not aware of; you ſtart *a meer Suſpicion*, without any Proof or any probable Grounds for an *Argument*: And in the next Place, you make your ſelf wiſer and more apprehenſive than all thoſe Church-Men, Clergy as well as others, who are Members with them of the ſame Societies. *Theſe Men* can ſee no dangerous *Plots againſt the Church* that can lurk under what the Diſſenters do *againſt Impiety and Vice*; and they, methinks, ſhould at leaſt be as well qualified and as much intereſted, to ſpy out any ſuch ſecret Deſigns, as you and I in the Country. If you go further, and ſuppoſe even *they themſelves*

ſelves are in the Plot to ruine their own Church, in concert with the Diſſenters; I ſay, 'tis a hard Suppoſition that ſo many of our *Biſhops* and *Divines*, of the greateſt Character in *England*, as are actually engaged in theſe Societies, (and ſome of them, of thoſe who wrote ſo ſolidly and learnedly againſt the Diſſenters, in the Collection called the *London* Caſes) ſhould now be ſuſpected of a Deſign to *ruine* the Church they were always ready to *defend* before. 'Tis hard, I ſay, to imagine, that my Lords the *Biſhops*, and the reſt of the Clergy, who (if there were no other Argument to clear them upon) enjoy too much in our Church to be willing to loſe, ſhould intend to deſtroy the Eſtabliſhment by which they live. As to the Riſe of theſe Societies in King *William* and Queen *Mary's* time, when you ſay the Diſſenters were too much favoured, 'tis no Argument at all, except you can otherwiſe prove, that they contribute to the Intereſt of the Diſſenters againſt the Church.

Eug. No; you have pretty well ſatisfied me of that. But whatever *the Clergy* about *London* do in this *Obj.* XXX.

Matter, I believe you find *few in the Country here*, that care to appear in Favour of such a Design; and that, I must tell you, will give a mighty Damp to what *we* can do; for say the People, if this were a Design of Importance to Religion, why do not *our Clergy* show us that it is so by their Concurrence?

Th. And so the best of them every where will do: Or if they don't, the more's the Pity: But are *we* to neglect *our Duty*, because some of *them* forget *theirs?* Not at all; *we* must answer to God for the Duty of *Magistrates*, let *them* acquit themselves as they can for that of *Ministers*. If neither the *Example* of so many Fathers of the Church, the Right Reverend the Bishops, and of so many other famous and learned Divines amongst us, as have *concerned themselves in the Design* of suppressing Vice by Law, and *recommended it from the Pulpit* in the many Sermons they have preached before the Societies, and printed; if the *Circular Letters* of the most Reverend the Arch-Bishop of *Canterbury*, which do the same in particular to the Clergy of his Province;

vince; if above all, the *Fear of God* and the Obligations of their *ſacred Function*, will not prevail with them to be active in what ſo directly and immediately tends to the very Buſineſs of their Pulpit and their Calling; what ſhall we ſay, but that our Saviour's Prophecy is made good, *Because Iniquity ſhall abound, the Love of many ſhall wax cold*? They will ſome time have a very terrible Account to give, when our Lord ſhall examine them of the *Opportunities* they had of doing Good. It's true, there are ſome Parts of this Work which in Prudence they may forbear, and others which by Law they cannot meddle with: Yet they may contribute to it in their Sermons, by exciting their Pariſhioners to inform of Offences to the Magiſtrate; they may in private Converſation approve, juſtifie, and recommend ſuch Methods; they may ſet up Societies in their Pariſhes, and meet with them, to concert Meaſures for the rendring ſo good a Deſign effectual, and to encourage to a vigorous Proſecution of it; themſelves may give an Example, by *informing of ſome* in their Pariſhes with

Mat. 24. 12.

whom they find their public and private Admonitions do no Good: In ſhort, they may many ways countenance and encourage the Suppreſſion of Vice by legal Puniſhments if they pleaſe; and the Royal Proclamation has given them four times in a Year not only an *Opportunity*, but a *Command* to do ſomething of this Nature, more particularly than at other times. If they will do nothing at all, at their Peril be it; But the Pariſh is not bound by the Example of their Miniſter againſt the general Obligation that lies upon them *as Chriſtians*, or the particular one upon any of them as *Juſtices of the Peace*.

Obj. XXXI. *Eug.* Some perhaps would be ready to ſay, 'tis only the Effect of a *moroſe, cynical Temper*, or attribute it to *ill Breeding*, and *want of knowing the World*.

Th. The vain and vicious Part of Mankind will never want hard Words to give to a ſerious Senſe of Religion and our Duty; But the time will come, when thoſe *airy* Gentlemen (except they prevent it by a ſeaſonable Repentance) ſhall loſe all the Mirth and Levity of Sin in

Luke 6. 25.

an

an eternal Melancholy. Perhaps they will charge you, as you ſay, with *Soureneſs of Temper* and *ill Breeding*, for giving them Diſturbance in their Vices; but as they give the ſame ill Language to *Religion its ſelf* in the general, 'tis in Effect no more than charging it upon *Religion* and the *Fear of God*, which every good Man will be well enough pleaſed to ſtand or fall by. However, ſhow them by an *innocent Cheerfulneſs* in Converſation, that it can be nothing of Melancholy or Moroſeneſs in you, and go on doing your Duty, unconcerned at any Character they may fix upon it; *Knowing the World* is but a plauſible Phraſe Men have got for imitating or bearing with all the Prophaneneſs and Impieties they ſee grown faſhionable abroad; and want of *that*, is ſtill no higher a Charge than *want of Wickedneſs*, which I ſuppoſe you will never reſent as a Reflection upon you. But let them ſee you know *ſo* much of the World, as neither to *love* nor *fear* it: And if every Magiſtrate would do his Duty, the vicious World would ſoon be made *to know its ſelf* a little better, in a ſeverer Sence. The

Charges

Charges of this kind which you mention, and many other Hardſhips and Difficulties in the Work, are owing to the long Neglect of Magiſtrates putting the Laws in Execution, which had made it an *unuſual* thing, or in other Words, what Gentlemen have not *been bred up to* the Notion and Experience of, and therefore they cry out againſt it as ill Breeding. Cuſtom on the other Side, makes every thing familiar; and why then may we not conclude, that by a *general Practice* of putting the Laws in Execution for ſome Years, it will be accounted *conſiſtent enough* with Civility (if not an *eſtabliſh'd Article* of good Manners) ſo to do? Things more unlikely have obtained by Uſe. To inſtance only in *Swearing*, *Curſing*, and *prophane Diſcourſe*, which in themſelves are the greateſt *Rudeneſſes* imaginable, (boiſterous and noiſie, an open Inſolence to the God we worſhip, and the utmoſt Affront to a *Chriſtian* Company, who are ſuppoſed to reverence him and his Religion, and to account him their beſt Friend,) yet theſe, by meer Dint of Faſhion have been, till of late, eſteem'd *the very Teſt* of a Gentleman.

But

But tho' the Doing of your Duty *be* contrary to the preſent Humour of the World, we muſt neverthelefs go reſolutely on with it, as knowing that we are not to be judged for Eternity by the arbitrary Faſhions of Men, but by the ſteady Rule of Scripture, and the Sentence of him *with whom there is no Variableneſs, nor Shadow of turning.*

Eug. I am not *popular*, you know I *Obj.* XXXII. make little Figure in the World; and methinks another ſort of People might undertake it with more Succeſs than I can hope to do.

Th. Popularity is an Advantage in ſome Reſpects, to this Work, and a Diſadvantage in others. The *Advantage* of a popular Man is, that Attempts of ſuch a Nature gain more eaſily upon the good Will of the People by his Authority amongſt them, who are prepoſſeſſed with an Opinion, that he will do nothing to their Prejudice, nothing but what's for their Good. It ſpreads alſo much further, and other Magiſtrates in the Neighbourhood or the County will be readier to fall in with the ſame Deſign, when a Man of great Figure

and

and Reputation ſets it on Foot. Let all thoſe great Men, who have ſuch an Advantage above others of doing Good this way, conſider, how they will anſwer their Neglect when God ſhall call them to Account. But Popularity and the Enjoyment of humane Favour is alſo *a dangerous Temptation* to *decline* ſo ſevere a Duty, and ſo far 'tis a *Diſadvantage*. If, as you ſay, you are not popular, if you have but little Intereſt in the Reſpects and Affection of your Neighbourhood, conſider, that God is the greateſt and the beſt of Friends. And you have ſo much the more Reaſon to apply your ſelf to obtain *his* Favour and Bleſſing, which by this good Work you will be ſure to do, and make an infinitely wiſer Bargain, than to purchaſe Popularity with the Shipwrack of a good Conſcience. You are eaſed then of the unhappy Temptation of being *afraid to diſoblige* by puniſhing; for he that has nothing to loſe, can fear the Loſs of nothing: And this I aſſure you is a very great Advantage. If by Reaſon of your ſtudious retired Temper, or for any other innocent Cauſe, you are not entangled

tangled in particular Friendſhips with, Obligations to, or Dependances upon ill Men; what worldly Conſideration ſhould make you *Partial?* You may with ſo much the more Readineſs and Courage make *the greateſt vicious Gentleman* in your Neighbourhood ſubmit to the Puniſhment of the Laws for his Extravagance. And I muſt tell you, that ſome few *ſuch Examples* made will be likely to ſtrike a more effectual Terror into Vice, than puniſhing an hundred meaner Perſons for the ſame Offence. Deſpair not of Succeſs; remember the Apoſtle's Obſervation, —— *God hath choſen the weak things of the World to confound the Mighty, and things which are deſpiſed hath God choſen, and things which are not, to bring to nought things which are; that no Fleſh ſhould glory in his Preſence.* Depend upon *his Aſſiſtance* and *Power*, and you will have odds abundantly of the moſt popular Mortal upon Earth. 1 Cor. 1. 27, 29.

Eug. It's a difficult thing however to puniſh a *great Man.* Your Men of Power and Figure will take it for an unpardonable Affront to have a Warrant againſt *them* for Swearing, Drunkenneſs, *Obj.* XXXIII.

kenneſs, Prophaneneſs, or any thing elſe.

Th. On the other Hand, it will be a dangerous *Partiality* that will exaſperate inferior People whom you puniſh, and go near to invalidate all your Endeavours of Reformation, if you let ſuch Men be openly vicious without Control. Be they as great as they will, they muſt not expect to be *greater than the Laws*; and you, as you are entruſted by the Government, muſt not ſuffer it. For beſide your Duty in puniſhing Vice, it may be of the laſt ill Conſequence both to the Crown and People, to let Men of Quality preſume of being above Subjection to the Laws; it may end in overturning the Throne for a tyrannical *Ariſtocracy*, and reducing the common People to *Villinage* and *wooden Shoes*. And therefore for your Prince and Country's Sake you ſhould fix a reſolute Purpoſe to curb the Vices of the *greateſt*, as well as thoſe of others. If they offend, convict them; if they refuſe to pay, diſtrain; if they commence a Suit againſt you, ſtand it, and truſt the Providence of God to determine on the Side of Juſtice and

Re-

Religion. *Thou ſhalt not reſpect the Perſon of the Poor, nor honour the Perſon of the Mighty*, ſays God; *but in Righteouſneſs ſhalt thou judge thy Neighbour.* And in another Place, *Ye ſhall not reſpect Perſons in Judgment, nor* BE AFRAID OF THE FACE OF MAN, *for the Judgment is God's.* Levit. 19. 15. Deut. 1. 17.

In like Manner *Jehoſaphat* charges his Judges --- *Take heed what ye do, for ye judge not for Man, but for the Lord, who is with you in the Judgment*, and obſerves you; *wherefore now let the Fear of the Lord be upon you, take heed and do it, for there is no Iniquity with the Lord our God, nor* RESPECT OF PERSONS, *nor taking of Gifts.* 2 Chron. 19. 6, 7.

Eug. If I take your Advice, *Theotimus*, it will ſo alarm the Gentlemen about me, who either ſuffer, or may be in Danger ſo to do, that I foreſee very eaſily, my Commiſſion will not be long lived. Obj. XXXIV.

Th. Suppoſe it be not, your Country will loſe more by that than your ſelf. *They* will want your Aſſiſtance, and all good Men will be ſorry you're ſtruck out: But if you conſider *your ſelf* only, you will be eaſed of a great deal of Trouble and Expence, and

may

may retire with ſo much the more Satisfaction, as you have the Honour to be ſtruck out *for the doing of your Duty.* 'Tis very probable indeed, nay 'tis almoſt certain, that your Enemies, in complaining of you, will not dare to plead upon the true and naked Merits of the Cauſe; for in this Reign a barefaced impeaching the Reformation of Manners will meet with no very kind Reception from Her Majeſty and Her Council. But they will make ſome falſe *Miſrepreſentations* of you to the Government; and if this be but likely to ſerve the Purpoſes of Vice, and turn you out, you will find a Set of Men who won't ſcruple it. I muſt tell you further, however, that tho' your Adverſaries ſhould go ven *this Way* to work, they will find ſome Difficulty to ſucceed; the Government is not *forward* of making ſuch Alterations as *they* aim at by ſtriking out of Commiſſion (except for very good Reaſons well prov'd) whom it has once admitted in: And therefore it is more than poſſible they may loſe their Labour. In ſhort, 'tis my Opinion, that ſo long as you go on faithfully, ſerving to your Power the Ho-

nour of God and of your Prince, of Religion and good Government, by an active Zeal on all Occasions against Impiety and Prophaneness, God will protect you, in whose Cause you are engaged; your Enemies are the Enemies of God, and neither their malicious Arts nor open Violence shall prosper.

Eug. If any of our Brethren of the Bench would begin this Matter, I would willingly join with them; but I don't love to be *singular*. *Obj.* XXXV.

Th. But remember, my Friend, that 'tis not *humane Examples* by which we must be judged. Singularity cannot *in its self* be reproachful, but as it is with Respect to *Good* or *Evil*; and then 'tis not the *Singularity*, but *the thing in which* we are singular, that is to be considered. To be singular in Wickedness is a Crime, and so much the greater as it argues the *Height* of Impiety. To be singular in a good thing is a Virtue, and so much the more excellent, as it argues some great Proficiency and Perfection in Virtue, to which we dare aspire here in spite of all the Discouragement of ill Examples about us. So

that you have nothing to do in this Caſe, but to conſider whether it be a *good Undertaking*, and your *Duty* to ſuppreſs Vice, according to the Authority you have to do it. If it be, (as I hope has been fully proved before) 'tis a *Virtue* and an *Honour* to be ſingular in it. It's true, the wicked World will not be of that Opinion, but no wiſe and good Man will frame his Judgment in what concerns Religion by the Rule of theirs. *They*, to be ſure, will reproach you for having more Conſcience and Virtue than your Neighbours; but I hope you will have more Grace than to bluſh at ſuch Reproaches. I can't think *Eugenius* ſo weak as to be put out of Countenance in the Exerciſe of his lawful Authority by the impertinent Tattle of a Mob. However, (as you know your own Infirmities better than I do,) if this be really an Objection with you; call to Mind the Words of our Saviour — *Whoſoever ſhall be aſhamed of me and of my Words in this adulterous and ſinful Generation, of him alſo ſhall the Son of Man be aſhamed when he cometh in the Glory of his Father with the holy Angels.*

Mark 8. 38.

And

And remember his *Example* too, in whose Person the Prophet thus delivers himself: --- *The Lord God will help me, therefore I shall not be confounded; therefore have I set my Face as a Flint, and I know that I shall not be ashamed.*

Eug. But *to be alone* in so difficult a Work, is *a Discouragement* and *Disadvantage*, as well as a Reproach. I shall have no Body to advise or assist me. Obj. XXXVI.

Th. If you want Assistance or Advice, ask it, in the first Place, of *God*, the Fountain of all Wisdom and Power, and he himself has promised, that *it shall be given you. I am continually with Thee*, says the *Psalmist*: *Thou hast holden me by thy right Hand; Thou shalt guide me with thy Counsel, and afterward receive me to Glory.* And thus King *Asa* in his Prayer acknowledges, that with God *it is nothing to help, whether with many, or with them that have no Power.* You will want indeed the Concurrence of those that should join with you, if they decline it; yet perhaps some of them, tho' they don't think fit to declare themselves by acting openly in the Cause, will give you their Advice if you desire it. Or

James 1. 5.

Psal. 73. 23, 24.

2 Chron. 14. 11.

if they will not, you have other Friends to consult upon any Difficulty, either by Conversation or Letters.

Eug. Yes, *Theotimus*, and I must take the Freedom to reckon you in the Number; but I shall fear to be troublesome by applying my self on all Occasions that may require Advice.

Th. For my Part I assure you, it will be the greatest Pleasure in the World to *me*, to assist you in so good a Design; and so far as my poor Capacity will go, you may depend upon me; but for your Satisfaction and Security in what you do, it will be proper in some Cases to advise with Lawyers.

Obj. XXXVII. *Eug.* in the mean time, it will be accounted *Pride* and *Forwardness* in *me* to enter upon such an Affair, when so many others (my elder Brethren on the Bench) don't care to concern themselves.

Th. You are not to account to God for the Opinion the World is pleased to have of you, but how far you *deserve* it. Forwardness even in a *good thing*, when it proceeds from *Pride*, is a Fault; when 'tis owing only to a

Love

Love of Virtue, and Desire of *doing Good*, the Conscience of this Principle should make you despise the Censures of the World. Will the Fear of such ill-natured Censures excuse you before God for the Neglect of your Duty? Ought you not *to obey him rather than Men?* The Jewish Rulers, to be sure, thought St. *Peter* and St. *John* a couple of *forward Fellows* for preaching up a Doctrine which *they* had not embraced nor authorized: And how did the Apostles behave themselves upon this? They appealed openly to them in the Sense of their Duty --- *Whether it be right in the Sight of God, to hearken unto you more than unto God, judge ye: For we cannot but speak the things which we have seen and heard.* It's true, there is, in good Manners, a Respect owing to those that were in Commission before us; but we carry it too far, when it creates such a servile Dependance; when it makes us afraid to use our Authority in any thing, which they will not encourage or approve, tho' we are sure 'tis agreeable to Law, and sensible that 'tis Part of our Duty. Your Commission, I'm

Acts 5. 29.

Acts 4. 13.

Ver. 19.

Ver. 20.

ſure, lays no ſuch Reſtraint upon you; It runs, Quod aſſignavimus vos CONJUNCTIM & DIVISIM, & QUEMLIBET VESTRUM. The *Statutes* are the Rule it ſets you, the Execution of *them* is the immediate Buſineſs of your Place: And if others, who are obliged by the ſame Statutes, the ſame Commiſſion, and the ſame Oath, will not think fit to act ſo far as they ought to do in theſe Matters, or not to act at all in them, ſtill *you* remain obliged nevertheleſs to the full Execution of your Office. It ſeems ſtrange, that Men of Senſe and Integrity ſhould not all have the ſame Apprehenſion of their Duty in ſo plain a Caſe. I can account for it no other way in Charity, than that thoſe that can think otherwiſe, and have any ſerious Regard to their Duty, have either not *read* the Statutes and the Proclamation, or never given themſelves the Trouble to *conſider* them, as they ought to do; and have imbibed ſuch popular Prejudices againſt this Reformation-Work, that they will not ſo much as look into (or however, not carefully read through) the Books that have been writ

writ to prove and to inculcate their Duty in this Matter; and that if they would do theſe things, if they would take the Pains to examine the Arguments that have been urged for ſuch an Obligation upon them, they would be of another Mind, and heartily join their Endeavours with you. In the mean time, I own 'tis very poſſible the Pride of ſome will make them think themſelves ſlighted, by *your* acting in ſuch a Work without a Precedent from *them*; and they will malign and ridicule you for it, for pretending to more Religion than *their eaſie Conſciences* ſuppoſe to be neceſſary: But I'm ſure it would be more ridiculous if you ſhould cut your Conſcience to their Meaſure, and forget the Commands of the Government which you are to act by, and the Laws of God which you are to be judged by. *The Proud*, ſays *David*, *have had me greatly in Deriſion, yet have I not declined from thy Law.* If *Example* weighs ſo much with you, conſider *this*; and proceed boldly in doing what lies in your Power to ſuppreſs all Wickedneſs, whether thoſe that have been longer in Commiſſion will join with you or not, ſo long as *Pſal.* 119.51.

you have the *Laws* to *warrant* you, and your *Oath* to *bind* you. 'Tis a proper Civility indeed to ask them first the Question, whether they will please to strike in with the Design, and let them know you shall be glad of their Direction and Assistance in it: If they refuse to meddle, you have however made your Compliment, and have no more to do than to proceed in your Duty.

Object. XXXVIII.

Eug. I think *one Man can't do much.*

Th. That's a Mistake: Almost the whole Business of suppressing Prophaneness and Impiety, may be done by *One* Justice of Peace, by the Power which the several Statutes in those Cases have given him: He may levy Twelve Pence each *Sunday* (a) upon those that *absent from Church*; he may levy the several Penalties upon *Prophanation of the Lord's-Day*, (b) by *Sports* and *Pastimes*, by (c) Carriers, Waggoners, Drovers, *&c. travelling*, or Butchers *killing* or *selling Meat* upon that Day, by (d) *exposing Goods to Sale*, or *exercising Trades* upon it, and the like; and he may punish (e) *Drunkenness*, (f) *Tipling*, (g) *Prophane Swearing* and *Cursing*, without a Necessity

(a) 3 *Jac. c.* 4. §. 27.
(b) 1 *Car.* 1. *c.* 1.
(c) 3 *Car.* 1. *c.* 1.
(d) 29 *Car.* 2. *c.* 7.
(e) 4 *Jac. c.* 5.
(f) 1 *Jac. c* 9. 21 *Jac. c.* 7. 4 *Jac. c.* 5.
(g) 21 *Jac. c.* 20. 6 *and* 7 *Will.* 3. *c.* 11.

ceſſity of any other Magiſtrate's Concurrence: Our prudent Legiſlators foreſeeing how hardly the greateſt Part of our Magiſtrates would be got to execute ſuch Laws, have left it in the Power of any *one* Juſtice of Peace, that has a Senſe of Religion and his Duty, to act in theſe things, that he might not be wind-bound by the vicious Negligence of his Brethren.

Eug. You do well to put me in Mind of this, but it was not what I intended by the Objection. My Meaning was, That when a ſingle Perſon enters upon ſuch an Undertaking, it can be effectual only *in the Neighbourhood juſt about him*, or in *his own Preſence*; and thoſe in the ſame Authority with himſelf, if they refuſe to take the ſame Meaſures, not only limit the Reformation *to a ſmall Diſtrict*, but *encourage the Impudence of Vice*, even *there*, and render it ſo much the more *difficult to be ſuppreſſed*.

Th. You may puniſh upon Information in any Part of your County, if thoſe that ſhould do it will not; and let it be *known*, that you *will do ſo*, to encourage thoſe that have a

ſin-

ſincere Zeal for Religion to bring Informations to you. You don't know how much this may contribute, if vigorouſly applied to, to the Reformation of a larger Diſtrict than your own Neighbourhood. But however that be, you muſt rather do *what Good you can*, (be it more or leſs) than ſit ſtill and do *none at all*. If by puniſhing Vice, any one little Village, nay, any one Family in it, be effectually civilized, 'tis worth all the Pains you can take, as it may end in a thorough Eſtabliſhment of Religion amongſt them, and *that* in the Salvation of their Souls?

Obj. XXXIX. *Eug.* This is all very true: But what if other Juſtices, inſtead of joining with me, *ſhould oppoſe me*.

Th. Let them conſider the Woe pronounced by our Saviour againſt

Luke 11. 52. thoſe in his time, that *entred not in themſelves* to the Kingdom of God, *and hindred others that were about it*. It is the utmoſt Pitch of Malignity againſt God and Virtue, when one in Authority, who ſhould promote the Honour of them both, thus openly declares for Vice and Damnation. Keep you within the Directions gi-

ven

ven you by the Laws, and the Malice of ſuch Men will have no worſe Effect than *to expoſe themſelves*: For they cannot hinder you from puniſhing. They may indeed *give Spirit* to Wickedneſs for the preſent; but that will ſoon fail, when ill Men, who are buoy'd up againſt you by ſuch Oppoſition, find all that your powerful Enemies threatned ending in nothing but *ill Language* and *perſonal Spleen*, without being able either to *affright* you from going on, or any other way *compel* you to deſiſt. You muſt however ſummon all your Reſolution to carry you thro' ſuch an unhappy Diſcouragement as this will be; and eſpecially *conſider him who endured ſuch Contradiction of Sinners againſt himſelf, leſt you be wearied and faint in your Mind.* You can never be oppoſed with more Virulence and Malice than Chriſt was by the Jewiſh Rulers; the Men in Authority ſet themſelves againſt him from the very firſt; yet he went on with his good Work as long as he lived, and ſealed and finiſh'd it with his Blood. Hear the Command and Promiſe of God to the Prophet *Jeremy*, in Fear

Heb. 12. 3.

of

of the like Opposition from the Princes and great Men of *Judah*;

Jer. 1. 8, 19. *Be not afraid of their Faces: for I am with thee to deliver thee. And they shall fight against thee, but they shall not prevail; for I am with thee, saith the Lord, to deliver thee.* Now if the Protection of God be not a Guard sufficient against the Opposition of Men, then I submit.

Eug. I must improve this Objection in another, and that I assure you a very material one. If other Ju-

Object. XL. stices either openly or underhand abet People in opposing this Work, either I or the Constables may be drawn into *expensive Suits at Law*, whenever an obstinate Offender will bring his Action for the Distress.

Th. If there be no Defect in your *Information*, and no Irregularity in your *Warrant*, or in the *Execution of it*, there is not room for any Action to be brought. This indeed must be your's and the Constable's Care, to see that there be no *Mistake* or *Mismanagement* which may be laid hold on to give you Trouble, but that the whole Proceeding of you both keep close to the Direction of

the Statute; and if any Body will then be ſo Fool-hardy to *enter an Action* againſt you, he will ſoon learn, by dear Experience, how little is to be got by it. You may depend upon this, that all Magiſtrates and Officers of Juſtice, diſturbed for doing any thing relating to their Office, will be ſure to find the utmoſt Favour from a Court of Juſtice that can conſiſt with Law. If you pleaſe to caſt your Eye upon the Statute 7 *Jac.* 1. *c.* 5. you will find what public Proviſion is already made in ſuch Caſes: It allows a Juſtice of Peace, Mayor, Conſtable, *&c.* if any Action be brought againſt them for any thing done by Virtue of their Office, to plead the *general Iſſue*, [not guilty] and give *the ſpecial Matter* in Evidence: And if a Verdict paſs for the Defendant, or if the Plaintiff become Nonſuit or diſcontinue, the Defendant ſhall recover *double Coſts* of Suit. And by the late Act againſt prophane Swearing and Curſing, if they be ſued for executing that Statute, they ſhall have *treble Coſts*. Now, my Friend, if you or your Conſtable be ſued, your Adverſary runs at leaſt

7 *Jac.* 1. *c.* 5.
21 *Jac.* 1. *c.* 12.
7 *and* 8 *Will.* 3. *c.* 11.

twice

twice the Hazard that you do. *You*, if you recover, have *double Coſts* againſt him: *He*, if he ſucceed never ſo well with his Action, can pretend to no more than *common* Coſts. *You* are ſure of all the *Favour*, *he* of all the *Diſcountenance* that can be by Law, from the Court. So that you ſee what odds you have againſt him to encourage you. It is my Opinion further, that if *one Suit* be commenced upon ſuch an Account, and your Adverſary *be caſt*, it will put an End to all the Oppoſition of this kind you are afraid of; no Body elſe will dare to give you a ſecond Trouble. The *Expence at Law* therefore will be *no great Matter*: But if it were *more*, if you were to run out your *whole Eſtate*, in Suits to defend your Execution of theſe good Laws, *could you part with it upon better Terms*? Is not the Favour of God and the Happineſs of eternal Life worth infinitely more than this? Are you any more than *a Steward* in your Eſtate for God? And do you grudge to diſburſe *his Money* to maintain *his own Cauſe*?

Eug. There is a great deal in what you ſay, *Theotimus*; but has not your

Zeal

Zeal carried you ſomewhat too far in the Particulars? You know the Apoſtle requires us to *provide for our own Families*, and calls him *worſe than an Infidel that does not.*

Th. I put the Caſe to the utmoſt, only to ſtrengthen my Argument. 'Tis next to impoſſible you ſhould be *ſo* harraſſed with vexatious Suits, as literally to conſume your whole Eſtate againſt them. Perhaps they may bring a Charge of *Forty* or *Fifty Pounds* upon you; and how much will that reduce your way of Living, or impair the Fortunes of your Children? Only I add, that if God ſhould think fit (by ſuffering the Impudence and Malice of ill Men) to try you, with the Hazard or Loſs of *all you have*, it would be well diſpoſed of, and what your Duty requires you to forego, when the Honour of God and Religion makes it neceſſary. *Whoſoever he be that forſaketh not all that he hath cannot be my Diſciple*, ſays Chriſt. Luke 14.33.

Eug. But all Men are not in the ſame Circumſtances. Some have good Eſtates, and little to do with them: Others a much ſmaller Fortune, a nu-

numerous Family of Children, and many poor Relations; won't you allow such as these to be a little *more cautious* what Expence they run into than the other?

Th. I allow them both to avoid (as much as possible) the giving an obstinate and purse-proud Sinner any real *Advantage* to ground an Action upon. Let them keep from Suits as prudently as they can, provided they don't compound with their Consciences for the Sake of their Purses, but continue still to execute their Office and the Laws with full Vigour, as they ought to do. Whatever a Man's domestic Circumstances are, he must not shorten *his Duty* for Fear of *Trouble* and *Expence*. If his Estate be small, he shows so much the more of a generous Faith in the Divine Providence, who dares *trust his Family* to the Care and Goodness of God, by whose Command and for whose Glory he is obliged to dispose otherwise of that which should *maintain it*: And I doubt not, as the *Faith* is more generous, the *Reward* will be proportionable.

Eug. A Gentleman, who has an *Annual Revenue* certain from his Land, tho' it be not ſo great as ſome of his Neighbours, has more Encouragement to venture upon Expence in ſuch a Cauſe, than one that has nothing but his *Trade*, tho' a very good one, to depend upon, which ebbs and flows by ſeveral Accidents, and by the Favour or Diſfavour of his Neighbourhood. Now *the Magiſtrates of our Corporations* are uſual *Men of Trade*, and may ſuffer very much in their Buſineſs, diſobliging their Cuſtomers by whom they live, and impairing the original Fund out of which they ſhould provide for their Children. Their Trade will be leſſened *for the future* by the Malice which ill Men will bear them, over and above the *preſent Charges of Suit* out of what they had laid up before. And this Objection holds yet ſtronger on the Side of *the Conſtables*, who are ſtill ſuppoſed to be of more ordinary Rank, ſtill more dependant on the Good-Will of their Neighbourhood, and, as they have leſs to live upon, more eaſily undone. *Object.* XLI.

Th. It may be ſo, if we judge by the natural Tendency of things: But in Caſes of this Nature, where the Duty we owe to God, and our Obligation to promote his Honour, are concerned, we muſt ſtill inſiſt upon Arguments of Religion for a Balance. Our too great Eagerneſs for the World is, in more Inſtances than one, a very fatal Temptation to neglect our

Matt. 6. 24. Duty. *No Man can ſerve two Maſters,*--- he will hold to the one, and deſpiſe the other; ye *cannot ſerve God and Mammon.* And as it is our Duty, to *take off our Affections* from this to the other World, ſo it is our Intereſt *to lay up our Treaſures* there, where they can never be impaired by the Villany and Malice of ill Men. Therefore our Saviour commands us to depend upon the Providence of God, and his Bleſſing, for all the Neceſſaries of humane Life. He inſtances in *the Fowls of the Air*, and *Flowers of the Field*; which, tho' they have no Subſiſtance beyond this periſhing Life, and no Means of providing for *that* by their own Labour, God takes Care of, and ſupports, and adorns; and how much more will he think him-

himſelf concerned to take Care of *Men*, whom he has enobled with immortal Souls? Will he not ſtill more particularly, do you think, provide for ſuch of them as have either *actually loſt*, or are reſolutely bent *to venture* all the Means of Subſiſtance they enjoyed from him *to promote his Glory*? Does not the Suppoſition of a moſt juſt and merciful Being, (which we own by the Name of God) very naturally lead us to ſuch an Expectation?

Eug. Theſe are Speculations that may entertain a philoſophical Mind well enough, in the midſt of Eaſe and Plenty: But is it practicable, think you, for Men, who have always converſed rather with *Buſineſs* than with Books, to ſupport themſelves with ſuch Reflexions when they find *a viſible Decay of their Trade* on this Account?

Th. How little ſoever they converſe with other Books, I am ſure they are bound as Chriſtians to be converſant with the *ſacred Scriptures*; and there they will find theſe Notions not ariſing from the vain Philoſophy of Men, but from the Truth and

Promiſe of the Eternal God, by their Belief or Disbelief of which they ſhall be judged at the laſt Day. For after our Saviour had been adviſing at large to this Dependance upon God for the Neceſſaries of Life, he adds, *Seek ye firſt the Kingdom of God and his Righteouſneſs,* (that Righteouſneſs which will render you acceptable in his Sight) *and all theſe things* (ſo far as they are needful) *ſhall be added unto you.* If they won't believe *God Himſelf*, I don't expect they ſhould believe me. You ask, if I think it *practicable* to ſupport one's ſelf under the Senſe of Want and Poverty, by truſting to the Providence of God. I *do*; and that becauſe God has not commanded us any thing that is *impracticable*; the good Spirit of Grace aſſiſting us; as it muſt in all our other Virtues. *I have learned in whatſoever State I am,* ſays St. *Paul, therewith to be content. Every where and in all things I am inſtructed, both to be full and to be hungry, to abound and to ſuffer need: I can do all things through Chriſt that ſtrengtheneth me.* We have had not only ancient, but *modern* Inſtances of ſuch a generous and

Mat. 6. 33. *Dr.* Whitby's *Paraphraſe.*

Phil. 4. 11, 12, 13.

and truly Chriſtian Faith. Men, who, in our own times, have vigorouſly purſued the Work of Reformation, in ſeveral Capacities, and been at much *Expence*, and run all *Hazards*, and ſuffered a *viſible Decay in their Trade*, proceeding purely from their Zeal in this Undertaking, and yet have gone on reſolutely in their Duty, being willing *to ſuffer the Loſs of all things* in promoting the Glory of God, *in Hopes of that eternal Life which God, that cannot lie, has promiſed* them.

Phil. 3. 8.

Tit. 1. 2.

Eug. Notwithſtanding all that can be ſaid, this Objection will not be eaſily abated you; it has taken deep Root in Men that are concerned for their ſecular Intereſts.

Th. It has ſo. But ſuch a Love of the World as hinders us in any kind from *doing our Duty*, is unqueſtionably one of thoſe Spiritual Enemies we renounced in our Chriſtian Baptiſm. *Love not the World*, ſays St. *John*, *nor the things of the World: If any Man love the World, the Love of the Father is not in him.* And our Savi- our has told us *how hard it is for them that truſt in Riches, to enter into the*

1 *John* 2. 25.

Mark 10. 24.

Kingdom of God. And therefore to neglect *a Duty*, bound upon them in order to their own and other Mens Salvation, becauſe they find it inconſiſtent with their *Trade* and ſecular *Intereſt*, is in plain Terms to quit Pretenſions to any World but *this*, to make a poſitive Choice of their Intereſt *here*, in oppoſition to any Hopes *hereafter*. And what if I ſhould ſay, that even in Point of *Prudence* and *worldly Policy* they are very much out in their Meaſures? *It is the Bleſſing of the Lord that maketh Rich*, ſays *Solomon*, who, I ſuppoſe, was wiſer than the wiſeſt of theſe cautious Magiſtrates; and with what Face can that Man expect *a Bleſſing* from God, who purſues his aim at Riches by *conniving at Affronts* that are every Day offered *to God* and *to Religion*? God does indeed ſometimes proſper wicked Men, becauſe they have *choſen their Portion* in this Life. Yet the wiſeſt and moſt likely Way, in general, to ſecure the Bleſſing of God upon our Trade, is firſt to make ſure of a good Conſcience, and then all other things *needful* for us will be added. God does often *remarkably bleſs*

Prov. 10. 22.

ſuch as have ſuffered, or are prepared in their Minds to ſuffer all Difficulties that may happen, rather than neglect their Duty to Him. He has *increaſed* their Trade and their Riches (as he bleſſed *Abraham* offering his Son) when he found them ready to be ſacrificed with a cheerful Obedience to his Command. But whether he do ſo or not, *they have an Inheritance incorruptible, undefiled, that fades not away, reſerved in Heaven for them*; and there they ſhall have ſufficient amends for all they have loſt, and abundant Intereſt for all they have laid out for God.

Gen. 22. 12, 16.

1 *Pet.* 1. 4.

Eug. I have ſome few Scruples yet remaining. *The good Will and Affection of one's Neighbourhood*, is what a Gentleman and a Chriſtian, may and ought to value: Now I'm ſenſible this Work will draw upon me a great deal of *Hatred* and *Contempt*.

Obj. XLII.

Th. That Man is but half a Philoſopher, and but half a Chriſtian, who has not learnt to bear Contempt and Hatred in a good Cauſe. Conſidering the general Wickedneſs of the World, you muſt aſſuredly expect ſuch Trials. Whoever ſets about to re-

duce Impiety *will be hated*: but by whom? By no good Man. Whoever has a serious Sense of Religion will applaud and love you for it: For he himself disapproves in his Mind, and condemns by his own virtuous Example the ill Practices you punish. All sober Men will be sensible that you are acting for the public Honour of God and Christianity in suppressing Prophaneness, and all wise Men will be sensible that you are doing a public Service to the State, in suppressing Extravagance and Excess. Indeed those guilty Persons, who are by your Means to be torn from the Enjoyment of their Vices, or suffer for them, will agree to hate you: And where's the Wonder in this? while you adhere to *the Laws*, it is not to be expected, that the *Offenders* should be on your Side. So that your Objection issues in this, That the Friends of Religion and Virtue will be pleased with what you do; but the vicious and immoral will be sure to malign you for it. For my Part, I am seriously of Opinion, that, *next to the Favour of God*, one of the greatest Blessings a good

Man

Man has to wiſh for in this World, is, to enjoy *the Spleen and Hatred of ill Men*; as it is a certain Evidence he is not of their Tribe, that *he walks not in the Counſel of the Ungodly, nor ſtands in the Way of Sinners.* For ſays our Saviour, *if ye were of the World, the World would love its own; but becauſe ye are not of the World --- therefore the World hateth you.* Where two or three *particular Perſons only* hate a Man, there may be ſomewhat of perſonal Quarrel in the Caſe, wherein his Virtue and Goodneſs are not immediately concerned: But when *the whole Party* of Wickedneſs is up in Arms, her *Horſe* and *Foot*, her Friends of *Quality* and the *Mob*, drawn up againſt him, 'tis plain their Quarrel is *at his Goodneſs*, and at nothing elſe, whatever they pretend. This is no more than the old Enmity betwixt Vice and Virtue; *an unjuſt Man* (ſays *Solomon*) *is an Abomination to the Juſt; and he that is upright in the way, is an Abomination to the Wicked*; eſpecially if he makes any public Attempts to reform. *The World cannot hate YOU,* (ſays our Lord to the wicked Jews) *but ME it hateth,* ---- and why? --- *Becauſe*

Luke 6. 22, 23. 1 Pet. 3. 14, 16. Pſal. 1. 1. John 15. 19. Prov. 29. 27. Amos 5. 10. John 7. 7.

cauſe I TESTIFIE OF IT, *that the* WORKS THEREOF ARE EVIL. You ſee the bleſſed Jeſus trod the ſame uneaſie Path before you, and met with the ſame Entertainment you expect; therefore for our Encouragement, he tells his Diſciples; *If the World hate you, ye know it hated me before it hated you. Remember the Word that I ſaid unto you, The Servant is not greater than the Lord. If they have perſecuted me, they will alſo perſecute you.* And in another Place, *ye ſhall be hated of all Men for my Names Sake; but he that endureth to the End ſhall be ſaved: And he that taketh not his Croſs and followeth after me, is not worthy of me.* The Fear of Man hindred ſeveral of the Jewiſh Rulers from owning Chriſt, tho' they ſecretly believed in Him: But as I hope you are convinced, that what I have been perſwading you to is your Duty, I hope you will not be afraid to let the World know that you are ſo, nor ever trouble your ſelf with the Proſpect of their Hatred in the Matter, leſt the ſevere Remark upon thoſe Rulers in the Goſpel ſhould equally include you, *that they loved the Praiſe of Men more than the Praiſe of God.*

John 15. 18, 20.

Mat. 10. 22.

Ver. 38.

John 12. 42, 43.

If

If you ſet about this Work with a ſincere Zeal for God's Glory, and the Honour of Religion, you may perhaps ſuffer a great deal from malicious Men; they will be ready to do you what ill Turns they can: But don't fear them. You are doing the Work of God; you are following the Example of the bleſſed Jeſus; you are under the particular Guard of Providence, which will ſuffer nothing to befal you, but what will aſſuredly firſt or laſt turn to your Advantage; you have the Love and Approbation of all good Men; and above all, the Favour of your Eternal Judge in Heaven, who will fully recompence there all the Pains you have taken, all the Contempt and Hatred you have undergone for him on Earth: While on the other Side, *Evil ſhall ſlay the Wicked, and they that hate the Righteous ſhall be deſolate.* Pſal. 34. 21.

Eug. You give me very good Encouragement againſt this Objection: But there is ſtill a material Diſadvantage you have not taken Notice of. If I gain the ill Will of my Neighbours, *I ſhall not be able to do them any Good*; their Prejudice againſt me will Obj. XLIII.

will be ſuch, that I may *provoke*, but never ſhall *reform* them.

Th. This Prejudice, I ſuppoſe, will be grounded only upon your appearing in the *Execution of the Laws againſt them* for their Vices: Take all the Care you can, by Prudence and good Nature, to prevent all other Occaſions of Diſtaſt. But ſince they have plainly hitherto been Proof againſt the Fear of Hell, the Authority of the ſacred Scriptures, and the repeated Exhortations of the Pulpit, 'tis evident this is the only way left that carries in it any Hope or Proſpect of reforming them. If this won't do, or if it ſours to *Prejudice* in their Minds, 'tis a Sign the Malignity of the Diſtemper is very great; and as this is the laſt Method of Cure, you have ſo much the greater Obligation to go on with it, and to try the utmoſt it can do. If after all, it prove to no purpoſe, yet the Fault is none of yours; tho' they will not be reformed *by it*, they would not be reformed *without it*. But further, the Prejudice they conceive againſt you at firſt will wear off in courſe of time, in ſpite of all their preſent Heat,

when

when they ſee you *reſolved to go on*, not caring for any thing they can ſay or do againſt you. *Malice diſregarded* is the moſt impertinent ſilly thing imaginable; when it loſes its End, (which was to fill you with Reſentment and Trouble, and to awe you into an Alteration of your Meaſures) 'tis too much out of Countenance to ſtay long, or gradually dies away under the Mortification of ill Succeſs.

Eug. But in the mean time my *Reputation* will lye expoſed to all *the Ridicule* and *Scandal* they can throw upon it. I ſhall be at the Mercy of the Mob, who will be ſure to raiſe an Hundred *Falſhoods* of me, which are not ſo eaſily call'd in when they are once ſtarted and diſpers'd, as perhaps *the Prejudice* may be that gave them Birth. *Obj.* XLIV.

Th. You are miſtaken, my Friend; ſuch ſilly Stories will be very ſhort-lived. They will find no Credit with Men of Senſe and Honour that know you, becauſe your every Day's Converſation confutes them. They may indeed for a while be current amongſt ſuch as don't affect you; but when they

they have been told three or four times over, and the merry World has had its Laugh, they loſe their Reliſh, and are laid aſide of Courſe. If they be of a *ſcandalous* Nature, or if they charge you with any thing that touches your *Honour* and your *Conſcience*, 'tis fit you ſhould conſider, *whether you are guilty or not*. For this Advantage (and a very great one) you will have, that ſetting up for the Reformation of others, you will be ſure to hear of *all your own Faults*; whatever the World knows of, that can be ſaid to reproach you, will be told without a Whiſper. And this, as it may alarm you to a ſeaſonable Repentance, *if you be guilty*, may prove the kindeſt Office that could be done you; and as it may put you in Mind of ſeveral Failings which, perhaps, you did not attend to or conſider before, ſo it will be an uſeful Hint to you to correct them. Reform *your ſelf* with all the Exactneſs and all the Speed you can, that you may be able to keep your Countenance in reforming *Others*.

Eug. Whether they have any thing in my preſent Conduct to expoſe me for, or not, they will rip up *all my old Vices*,

Vices, (which, I thank God, I have long ſince *left* and *repented of*) and rather than fail, even the trifling Imprudences of Youth, and the common Failings of Mankind.

Th. You muſt expect they will. But if they ſtart a Charge againſt you of ſomething that was done long ſince, and you have already repented, and wholly laid aſide the Practice, you need not be aſhamed to hear of it again from your Enemies; becauſe you are now *a very different Perſon* from what you was then, of quite a different Principle and Behaviour: And they may as well reproach a *Man* for having been a *Child*, as a *good* and *virtuous* Man for having formerly been *otherwiſe*.

Eug. But how ſhall I fence my ſelf againſt direct and poſitive *Falſhoods* raiſed to diſcredit me?

Th. By diſproving them. If you know your own Innocence, *confute the Scandal* in ſome public Company, and in private ſatisfie all you can that it is a Falſhood; becauſe the Imputation of *Vice* to one that ſets up for *reforming it*, is of the laſt ill Conſequence, if you ſuffer it quietly to prevail

vail and be believed; as it makes the whole Undertaking you are upon look like a meer hypocritical Scheme for Reputation or Self-Interest. But after all, what are you your self the worse for any Scandals raised upon you. You are not tō look upon your self as you do upon saleable Commodities, that rise and fall by the Market-Price: You are not to judge your self by the uncertain Opinion of the Vulgar, who, as they never think upon steady Principles, can never be long of the same Mind, or frame a regular Judgment of any thing. What is it that really makes a Man worse, but *Guilt*; or better, but an Encrease of *Virtue*? These are the only solid Standards by which a Philosopher, when he weighs himself, debates his own Character; because the Consequence of these is *for Eternity*: All other Topicks of Esteem or Disesteem are computed only with relation to this present World, and the Computers differ in their Computation too. So then, if you are innocent of what's laid to your Charge, you're never the worse Man for the Charge being laid. Nay,

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Nay, the beſt Men have frequently undergone the vileſt Scandals. *Our Saviour* was called an *Impoſtor*, a *Glutton*, a *Drunkard*, a *Patron of Wickedneſs and wicked Men*; yet his being falſly called ſo, did not leſſen him at all. *David* was levelled at by his Enemies much after the ſame Rate; *Every Day they wreſt my Words: all their Thoughts are againſt me for Evil. They gather themſelves together, they hide themſelves, they mark my Steps when they wait for my Soul.* The Prophet *Jeremiah* too; *For ſince I ſpake*, ſays he, [*and told them of their Faults,*] *the Word of the Lord was made a Reproach unto me, and a Deriſion daily. I heard the Defaming of many; — Report, ſay they, and we will report it; all my Familiars watch'd for my Halting*, &c. The Apoſtles had the ſame Treatment, and were forced, in the Duty they were called to, to charge *through Honour and Diſhonour, thro' good Report and evil Report*; accounted *as Deceivers*, *yet* knowing themſelves to be *True*. And what were they the worſe for this? They are now in the Enjoyment of Eternal Happineſs, which their Defamers (except they repented)

Matt. 10:25.

Pſal. 56. 5, 6.

Jer. 20. 8, 10.

2 Cor. 6. 8.

never ſhall attain to. If being ſcandalized *for the Sake of Virtue* make any Alteration, 'tis much for the better to us. 1 Pet. 4. 14, 16. *If ye be reproached for the Name of Chriſt*, (ſays St. *Peter*) *happy are ye. If any Man ſuffer as a Chriſtian, let him not be aſhamed.* Our Saviour Matt. 5. 11, 12. pronounces the ſame,--- *Bleſſed are ye, when Men ſhall revile you, and ſhall ſay all Manner of Evil againſt you falſly for my Name's Sake: Rejoice and be exceeding glad, for great is your Reward in Heaven.* On the other ſide, if the Favour and good Word of wicked Men come under any Conſideration with us, we ought to look upon it as the *moſt real and effectual Scandal* in the World; what elſe does our Luke 6. 26. Saviour mean when he ſays, *Wo unto you when all Men ſpeak well of you; for ſo did their Fathers of the falſe Prophets*; and ſo will *they* of negligent or vicious Magiſtrates, under whom they may quietly enjoy themſelves in Wickedneſs. To ſum up the Evidence then, I think you will have no Reaſon to be angry at thoſe that defame you for doing your Duty in this matter, if it draw down a Bleſſing from God upon you, and will ſtrengthen

gthen your Title to a better Life hereafter. *Hearken unto me, ye that know Righteouſneſs, the People in whoſe Heart is my Law; Fear ye not the Reproach of Men, neither be afraid of their Revilings.* Iſa. 51. 7. *Having a good Conſcience, that whereas they ſpeak Evil of you, as of evil Doers, they may be aſhamed that falſly accuſe your good Converſation in Chriſt.* 1 Pet. 3. 16.

Eug. If the Point of Reputation were all, I ſhould perhaps be ſatisfied with this Diſcourſe: But the Juſtice of Peace and the Conſtable do both of them run a greater Hazard, they *go in Danger of their Lives.* *Obj.* XLV.

Th. This Objection ſeems to carry more Strength than really it does. For in the firſt Place, tho' it's true, the Magiſtrate and inferior Officers have to do in theſe Caſes with ſome of the worſt of Mankind, ſuch as are abſolute Strangers to Conſideration and Conſcience; yet I can't allow that *there is indeed* ſo much Danger of Life in the Execution of our Office upon them, as timorous People apprehend: Both becauſe *the Protection of God* ſeems more eſpecially engaged on our ſide, when we are doing

his own Work, acting by his Authority and Command, and for his Glory, and this in a Regular, Legal, and Chriſtian Way, without any thing of Rudeneſs in our Behaviour, or giving ill Men any further Provocation than the bare Execution of our Duty: And alſo becauſe in Fact *there has no ſuch thing happened* to them, (except one Inſtance only of the Conſtable killed in *May-Fair* in *London*,) ever ſince the Reformation-Societies were ſet up; yet many Thouſands of lewd and deſperate Perſons have been convicted and brought to Puniſhment by them. The Conſtables, by order of the Juſtices, have gone about to the Taverns and Public-Houſes in their Ward, and unqueſtionably found there very often the moſt diſſolute Bullies in the Kingdom, who wanted not the Will to have murdered them, if the reſtraining Providence of God, for the Protection of his Servants in this Work, had not diſarmed their Malice by a ſudden Damp upon their Spirits. In the Country, I thank God, we are ſtill leſs in Danger from ſuch Men, as we have fewer of them amongſt

mongſt us: and thoſe we have, if they were inclined to be miſchievous, could not hope to eſcape ſo eaſily as in a large and populous City. If you will ſuppoſe any of them ſo deſperate in Malice as to attempt ſuch a Thing, with the *apparent* and *determined* Hazard of dying for it themſelves upon the Gallows, and all this only to revenge the Quarrel of their Vices; why then do *the Officers of Juſtice* want Courage to venture *their* Lives in the Courſe of their Duty, arm'd with the Authority of the Law, a good Cauſe, and a good Conſcience? Shall a wicked Wretch ſacrifice his Life to the Devil with more Reſolution than we dare offer ours to God? But however, the Enemies you are afraid of (depend upon it) have not Courage enough to attempt the twentieth Part of what they talk. Indeed, ſo far as noiſie Curſes and Threatnings and the artificial Bravery of Words will go, we muſt own them to be *ſomewhat terrible*: But go you reſolutely on in your Office, put it to the Trial what they dare do in good Earneſt, and you will find them *very contemptible*;

all this mighty Flashing is but false Fire, and they the greatest Cowards in the World.

Eug. But some time or other, in the Heat of Wine, they may do what in cool Blood they durst not venture on.

Th. Perhaps they may, when they have a lucky Chance of Courage more than ordinary, and perhaps they may *effect* their Villany too. I will suppose the utmost your Objection would have, that you *go in continual Danger of your Life*; yet I hope to convince you, that the Apprehension of this ought to be no Bar to the vigorous Execution of your Office. For to what End did the Almighty *give* you Life, but that you should *glorifie him with it?* And if endeavouring by all proper Methods to secure his Honour, and the Honour of Religion against Immorality and Prophaneness, be not *directly* within the Notion of *glorifying God*, I am willing to give up the Cause: But if it be, the *losing your Life* in the Service is no more than *disposing of it to the very Ends* for which it was given you. You glorifie him so much the more

1 *Cor.* 10. 31. *Phil.* 1. 20.

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in *dying* for the Diſcharge of your Duty, as by this reſolute Conſtancy in his Service, even to the laſt Extreams of Oppoſition, you publickly give your Suffrage, that his Favour and his Honour are to be regarded above all earthly Conſiderations whatſoever. I will add, that it entitles you to the Reward of *Martyrdom*, which the Primitive Chriſtians were ſo ambitious of. *Be thou faithful to the Death, and I will give thee a Crown of Life*, ſays *Chriſt*. A *Martyr* is one who, *at the Expence of his Blood*, atteſts the Truth, and Excellence, and Purity of *Chriſt's Religion*, and maintains to the laſt (in ſpite of all the Violence of wicked Men,) his Obligation to *profeſs* and *practiſe it*. Now as the Subſtance of Religion * which God chiefly inſiſts upon, is rather the Zeal of a *good Life* than of an *Orthodox Profeſſion*, why ſhould not our Sufferings for promoting *Virtue* and *ſubſtantial Goodneſs* be as dear to Him, as thoſe of a Miſſionary for Preaching, or his Converts for receiving the Chriſtian *Faith* and *Doctrine*? And why may we not as juſtly reckon him a Martyr who dies in *that*

Rev. 2. 10.

* 1 Cor. 7. 19.
1 Sam. 15. 22.
Micah 6. 8.
Acts 10. 35.
Jam. 1. 25, &c.

good Cauſe, as him that dies in *this*? It's plain he *ſuffers for Righteouſneſs ſake*, and then by conſequence *GREAT is his REWARD in Heaven.*

Matt. 5. 10, 12.

Eug. But Life is naturally ſweet; and the Thoughts of parting with it, when in the common courſe of Nature we might hope to enjoy it ſome Years more, go hard with any Man.

Th. Nothing can happen to us, but by the Will of God: And therefore as we are to reſign our ſelves entirely to Him that made us, we are to conclude beforehand againſt any Prejudices of Self-love or worldly Intereſt to what he thinks fit to determine concerning us, either as to the Time or Manner of our Diſſolution. When we have done what Good we can, the End of our Living is anſwered; and if God removes us from *our Work* to our *Reward*, is this an Injury? Are the Miſeries of humane Life ſo inconſiderable, that we are loth to change them for a bleſſed Eternity? What Buſineſs is there in which we can expire with more true Satisfaction, and to better Advantage, than that for which we were born? Or have we our ſelves, for any Tempo-

Luke 12: 43.

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ral By-conſiderations of our own, a juſter Propriety in our Lives, than he for whoſe Service we were made to live? The Example of *Chriſt* is very often recommended to us in the New Teſtament, that we ſhould *follow his Steps*; that we ſhould *Love one another as he has loved us*; *By this*, ſays he, *ſhall all Men know that ye are my Diſciples*: And is it poſſible for us more cloſely to imitate him, than when we die for the Sake of *glorifying God* and *doing Good to Men*? eſpecially in that religious Charity of reforming the Vices of Men, and ſetting them in the Way to Heaven. *Hereby perceive we the Love of God, becauſe he laid down his Life for us, and we ought to lay down our Lives for the Brethren*, where a neceſſary Charity *to them* expoſes *our own* Lives to Hazard.

1 *Pet.* 2. 21.
Joh. 15. 12.
Joh. 13. 34, 35.
1 *John* 3. 16.

Eug. Not to interrupt you, *Theotimus*; Is not every Man bound to preſerve his own Life, and not to draw down Sufferings upon himſelf and his Family?

Th. Yes certainly, where *Life* and the *Performance of our Duty to God and Man* are conſiſtent with each other. But when the Caſe ſtands ſo, that we

muſt either neglect that Duty, or hazard Life in the Performance, you will find, that whatever *Nature* may
Luke 14.26. plead, Scripture over-rules it. *If any Man come to me, and hate not,* [i. e comparatively, where the Enjoyment of theſe things would bribe him againſt his Duty,] *Father and Mother, Wife and Children, Brethren and Siſters, yea and his* OWN LIFE *alſo, he can-*
Luke 14.27. *not be my Diſciple. And whoſoever does not bear his Croſs and come after me, cannot be my Diſciple.* I muſt tell you further, 'tis *ill Policy*, as well as want of Virtue, to do otherwiſe. For *He*
Mat. 10.39. *that finds his Life ſhall loſe it*; (ſays Chriſt) *and he that loſes his Life for my Sake ſhall find it.* By declining thus to ſuffer for Righteouſneſs Sake, and hoping to preſerve our Lives by a
Mat. 10.28. ſinful Compliance, we can propoſe no more than the Enjoyment of a few toilſome Years in the trifling and uncertain Favour of ill Men, and Comforts blaſted by the Curſe of God; for the Sake of which we loſe the moſt important Bleſſings of his Love, and forfeit our Hopes of *Happineſs to come*: Whereas on the other Side, if we employ our ſelves, without Fear

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of any thing but God, in the Practice of keeping a good Conſcience, and promoting Virtue; what Violence ſoever may be offered by the Barbarity of ſuch as hate to be reſtrained, the God of Heaven will receive us with triumphant Joy, and crown us with *Eternal Life*. For *bleſſed are the Dead which die in the Lord,--- that they may reſt from their Labours, and their WORKS DO FOLLOW them.* Rev. 14. 13.

Eug. One Word before we leave this Argument, in behalf of the *Conſtables*, who depending generally upon their Trade, the loſing of their Lives may be *the Ruine of their Families.*

Th. The Conſtable, I think, is not ſo much in Danger (upon ſome Accounts) as the Juſtice of Peace. For tho' it's true, he is the immediate Officer that gives the Diſturbance to Vice, yet 'tis underſtood that he does it in Obedience to the *Juſtice*'s Order, who would puniſh him if he did not. But granting that he ſuffers for obeying this Order, what will follow? That his Family ſhall be ruined by it. If that ſame Man was to die of an ordinary Diſtemper, there would not be half this Outcry of Ruine to his Wife

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and Children, and yet there would be full *as much Occaſion* for't. His dying a violent Death does not leave his Family one Groat the poorer than if he had died in his Bed. You'll ſay it takes him off *ſooner* than ordinary; he might have been bleſſed with Life and Health much longer, to have wrought for his Family, and ſeen his Children brought up. People never want Reaſons againſt dying, all Ages have ſome Pretence or other to make it unſeaſonable. But how do they know he would have lived to do theſe things for his Family, if he had not been murdered in the Cauſe of Reformation? As ſtrong and as healthy Men as *he* have dropped off ſuddenly in the midſt of their Years. Perhaps it might not have been a Month, or not a Week, before a Fever had ſeized him, or ſome other Diſtemper carried him to his Grave. Or if he might have lived many Years, and his Trade have anſwered Expectation, and his Family have been by that Means well provided for, when the poor Man happens to be thus untimely cut off by an *Aſſaſſin*: If he dare not leave them to ſo good a

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Guardian as God's Providence, (whose Bleſſing he entails upon them by dying in his Service,) where's *the Faith* and *Generoſity* of a *Chriſtian*? Dare he not truſt *God* to provide for them, as well as *his own Induſtry*? But however, a Conſtable ought to conſider himſelf as actually liſted and ſworn into the *Service of his Prince* and *Country*, during his Year; and his Office calls him upon ſeveral Occaſions to venture his Life in the Execution of it, at the Command of his Prince and the ſubordinate Magiſtrate whom he is to obey. He is to *part Affrays*, *diſperſe Riots*, ſeize *Murderers*, *High-way-men*, and the moſt deſperate *Felons*: And why is not the Outcry made of Ruine to his Family upon the Hazard of his Life on any of *theſe* Occaſions? He is to look upon ſuch Hazards as the neceſſary Incumbrance of his *Office*, when he is ſworn into it; and therefore why ſhould he be afraid of his Life in the Execution of the Laws, when the Execution of the Laws is the very Buſineſs he has undertaken? But the Truth is, our Conſtables (eſpecially in the Country) have leſs Stomach

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to the Work of Reformation, than to any other Part of their Duty; an Averſion moſt unworthy of the Authority they bear, and of the Truſt repoſed in them, and a Time will come when they ſhall repent it. I have only this to ſay further, That 'tis their *Intereſt* every way, to do their Duty *willingly*, and with the *religious Zeal* that becomes them in ſo good a Work. For then let the worſt happen to them that can, they leave the Care of Heaven engaged for the Good of their Families, and need not queſtion but their Children will be well provided for; much better perhaps than by *their* Induſtry and Succeſs in Trade; eſpecially if the Increaſe be tainted with the ill Conſcience of neglecting their Duty for the Sake of it. But if they act *unwillingly* and *grudgingly*, Religion and Virtue will not be much concerned to thank them, and God will take as little Notice to reward them.

Eug. You have exceedingly obliged me, *Theotimus*, by your Patience in hearing and anſwering my Objections. I will trouble you with but Three or Four more, and then I have done.

done. You know a Magiſtrate can do little except *Informations* be brought him; his own Inſpection will go but a little way. Now as *we can't compel* any Body to inform, *no Body's very forward* to give themſelves that Trouble. *Obj.* XLVI.

Th. It's true, an Informer is the Magiſtrate's *Eye*, as the Conſtable is his *Hand* in puniſhing; yet ſomething may be done by his own Inſpection. If you be vigorous, as a Chriſtian Magiſtrate ought to be, in puniſhing *Perſons of all Ranks* that *ſwear* or *curſe* in your Hearing, or whom you ſee *drunk*, or guilty of *any other Immorality* puniſhable by the Laws, it will ſtrike *a general Awe into Vice* wherever you come, and give ſo much *Spirit*, ſuch a *public Countenance* to *Virtue*, as will encourage ſeveral to come to you (*privately* at leaſt) with Informations. It may encourage good Men perhaps to form themſelves into *Societies* for this Purpoſe, (as has been done in ſo many Places with glorious Succeſs) when they find a Magiſtrate in the Neighbourhood ready to receive them, and conſcientious and ſevere againſt Vice,

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within the Compaſs of his own Inſpection. In a Word, you need not want Informations, if you take Care to countenance them. Where a Perſon comes to inform, as you have Reaſon to think, not out of any *malicious* or *ſecular Deſign*, but purely aiming at the *Honour of God and Religion* in ſuppreſſing Vice, give him, as in all Conſcience you ought, all proper Encouragement, and that will bring you more; for one will take Heart from the Reception that another finds. As to the Hint you give, that *no Body is bound* to inform, I grant it, if you mean no more than that they are not *compellable by Law* to do ſo. But *every Man* is obliged in general, upon his Duty to God, and the Reverence he owes to *his* Name and *his* Religion, to inform the Magiſtrate againſt Vice and Prophaneneſs, that they may be puniſhed. See how ſtrictly God commanded the *Iſraelites*, if a *Father* or a *Mother* ſhould entice them to Idolatry, that *their Eye ſhould not pity, neither ſhould they ſpare, neither ſhould they conceal*, but bring them out that they might die for it. *And all Iſrael ſhall hear and fear*

Deut. 13. 8, 11.

fear (ſays the Text) *and ſhall do no more any ſuch Wickedneſs among you.* You ſee that even the neareſt Relation in Blood, (and much leſs any Obligations in Friendſhip, Intereſt or Dependance) was not to excuſe them from informing againſt wicked Men, and bringing them to be made public Examples, by ſuffering the Puniſhment of the Law. Now tho' the Way of puniſhing ſuch by *Stoning*, was particular to the *Jewiſh* Conſtitution, yet that they *ſhould be puniſhed*, and in order to that, *informed againſt*, is plainly moral, and continues to oblige (as every other *moral* Part of the Law of *Moſes* does) to the End of the World. For by the Reaſon of the thing 'tis evident; the beſt Laws in the World being to no manner of Purpoſe, if no Body will inform againſt thoſe that break them, ſo as to keep alive the Spirit and Execution of thoſe Laws, Informations are (for any thing I know) full as neceſſary to good Government, as either Laws or Magiſtrates; and therefore 'tis as much the Duty of *Subjects* to *inform*, as of *Magiſtrates* to *puniſh*. The Queen accordingly in

Her Proclamation, ſtrictly charges and commands, not only Her *Juſtices of the Peace* and other *Officers*, Eccleſiaſtical and Civil, but, "ALL "OTHER HER SUBJECTS "WHOM IT MAY CONCERN, "to be very vigilant and ſtrict in the "Diſcovery and effectual Proſecuti- "on and Puniſhment of *Drunken- "neſs*, prophane *Swearing* and *Cur- "ſing*, *Blaſphemy*, *Lewdneſs*, *Prophana- "tion of the Lord's-Day*, &c. as they will anſwer it to Almighty God. And who, do you think, can poſſibly be meant by *thoſe other Subjects whom it may concern*, but every private Subject who is preſent when any of theſe Offences is committed, and is by conſequence able to make Oath againſt the Offender, that he may be puniſhed as the Law directs? In Truth, the general Mildneſs and Tenderneſs of the *Engliſh* makes them averſe to bring one another to Puniſhment (tho' in the Caſes we are now talking of, the Penalties are very ſmall and inconſiderable). And this good Nature has made us almoſt ridiculous in Foreign Countries, as having *the beſt Laws* to *the leaſt Purpoſe* of any Na-

Nation under Heaven: So that thoſe who (as you ſay) will not give themſelves the Trouble to inform, are guilty of ſhutting their Eyes againſt the Authority of *Scripture*, and the Suggeſtions of *Reaſon*, and the Commands of *a Royal Proclamation*; they are guilty of bringing *Contempt upon our Government*, and what's more, *the Judgments of God* upon their Country; they are guilty alſo by too juſt an Imputation of all the Oaths, and Curſes, Lewdneſſes, Prophanations of the Lord's-Days, exceſſive Drinking, and other diſſolute Practices, which they tamely hear and ſee committed by others, without giving themſelves the Trouble to inform of; at leaſt where there is *no Opportunity* for private Admonition, or where it has been tried *to no Purpoſe*.

Eug. What chiefly friglits Men from informing, is the vulgar *Scandal* that lies upon it; *the Name is odious*.

Th. I own *there are* Informers who deſerve to be odious, and ever will be ſo; ſuch as inform out of *Malice to the Perſon*, or *Greedineſs of Reward*. And the general ill Character theſe Men have brought upon the Practice,

the Devil has artfully improved to the very great Diſſervice of Religion: For by this Means he has brought Men *not to diſtinguiſh* in Favour of thoſe who from a pious Principle of *Zeal for God and Virtue*, give Informations againſt Prophaneneſs and Immorality, tho' they keep at the utmoſt Diſtance from either Spleen or Avarice, and has prepoſſeſs'd too many good Men with *Fear* of ſuch an unpopular Work, and too many others with an *unchriſtian Careleſneſs*. MALICE, I hope, *ſeldom is* (I'm ſure it *never ought to be*) the Principle of ſuch Informations; and where it is, I own it to be highly odious, tho' the Cauſe of Virtue be pretended; and the Magiſtrate ought to diſcountenance it. And COVETOUSNESS OF REWARD I think *cannot poſſibly* be the Principle; becauſe the Money levied for Offences of that kind is diſpoſed of, by the ſeveral Statutes, to the Poor of the Pariſh, except thoſe upon 3 *Car.* 1. *c.* 1. and 29 *Car.* 2. *c.* 7. in ſome Caſes of Prophanation of the Lord's-Day, which the Juſtice of Peace has a Power of Dividing, two thirds to the Poor, and

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one to the Informer; 'Tis *lawful* for him ſo to divide it, but the Statute does not *command him*; nor can I hear that ever ſuch a Dividend was made, or ever deſired; and ſuppoſe it was, the Penalties are too ſmall, and the Advantage too trifling, to make a Trade of. But be this as it will, the *Offender* is not puniſhed but upon clear and certain Evidence; and why ſhould the *Informer*'s Reputation, or the Credit of his Action, ſuffer upon bare Surmiſes? The Principles Men act upon are to be warily cenſured, becauſe they are not equally *viſible* with what they *do*; and therefore Charity (which St. *Paul* ſays, *hopes all things, believes all things,*) ſhould teach us where there is an Appearance and Profeſſion of a *good* Deſign, not to ſuſpect, without a very convincing Evidence, a *bad* one. Now when a Man informs againſt Prophaneneſs and Vice, and (for any thing that appears to the contrary) out of a ſerious Regard to Virtue and Religion, we muſt judge that Information *good* and *honourable*, ſo long as *Virtue* and *Religion* are ſo. The *Jewiſh* Princes did not think it below

Ezra 9. 1. them to inform *Ezra* of the Irregularities of the People, in order to a Reformation: And I heartily wish our Men of Quality at home, would lay the Honour of God more to Heart than generally they do, and both set a good Example themselves, and *bring to Punishment* those that set an ill one. Nothing can add more Honour to their own Character than thus to discountenance Vice, the meanest and most dishonourable thing in the World; and nothing throws a greater Reflexion upon Zeal for God and Virtue, than that our great Men too generally think themselves above it.

Eug. There might be others, possibly, who would bring Informations, with a very honourable and good Design, if they did not fear by this Means to lose the *Interests of their Trade* and the *Friendship of their Neighbourhood.*

Th. But this may be provided against by *concealing the Names* of such Informers as you have no Reason to suspect of Malice in what they do. This you may do if you please, for any thing in our Laws to the contrary, except the Offender will traverse,

and inſiſt upon a Trial at Law, (which will never be worth his while, to ſave a trifling Penalty, or to know his Accuſer,) and then indeed you muſt produce your Witneſs, but you need not till the Trial actually comes on.

Eug. But ſome will tell you, that 'tis a great *Injuſtice* to condemn a Man upon an Accuſation that comes from he knows not whom: There ſeems to be a Right of *Equity*, that he ſhould be conven'd, and know his Accuſer. *Obj.* XLVIII.

Th. I am not ſatisfied that any ſuch Claim can be founded in the Law of Nature or common Equity. For (1) The Perſon accuſed can challenge no Advantage in Point of Equity, when he pretends to clear himſelf, but ſuch as may be ſome way or other material towards *his Defence*. Now the Place *where* and Time *when* his Fault is ſaid to have been committed, are material to that Purpoſe, (perhaps he can prove he was not there that Day, but in another Place;) theſe therefore he has a Right to know; and accordingly the Juſtice of Peace's Warrant acquaints him with them. But *the Name of his Accuſer* will be of no

good Uſe to him at all; for what Defence can he be ſuppoſed to make from that? Is it that he can prove, the Perſon that informs *was not in Company with him* all that Day? What then? The Accuſer might ſee or overhear his Offence, without being ſeen or taken Notice of by him. In the Streets, the Roads, or Publick-Houſes, People paſs and repaſs, go in and out, when they are not obſerved by every Body there. So that if the Informer ſwears to his Information, he is ſtill to be credited. Will he ſay, *'tis Malice*? That, in the firſt Place, is a common Cant; *a Plea of Courſe*, which every Body makes, and no Body can diſprove; the Accuſer can only deny; and ſo the Conviction (if ſuch a Plea be allowed in bar to it,) muſt be ſuſpended till the Day of Judgment, and nothing can be done upon a Penal Law by any Information at all. In the next Place, 'tis trifling, becauſe it does not neceſſarily affect *the Truth of the Evidence*. Suppoſe a Man to bear me a Grudge, yet that does not render it incredible, either that I ſhould offend, or that my Enemy ſhould ſee or hear me when

when I do; ſo that it does not at all clear me of the Fact; but if he takes it upon his Oath, I muſt be ſtill convicted, whether he gives his Information from a good or a bad Principle. If then to know a Man's Accuſer will be of no Advantage to his Defence, I think in Equity he can't inſiſt upon it; his Buſineſs being only to *defend himſelf* in *what is laid to his Charge*. But (2) I preſume no Man can have a natural Right to any thing, which (doing him no real Service) will only indulge his *Spleen* and *Revenge*, and capacitate him to be *vexatious* and *troubleſome*. Now all the Advantage the Offender will have by knowing his Accuſer (and all he aims at by *deſiring* to know him) is only this, that he may know whom to hate, and whom to do an ill Turn to when he can. And therefore (3) I conclude, that no Man can pretend a natural Right to any thing that may *deſtroy the Intention* of a *good* and *juſt Law*. Now it muſt certainly be contrary to the Intention of the Law, that an innocent Informer ſhould be expoſed to greater Damage than the Offender who is puniſhed:

Yet

Yet this in all likelihood will be the Effect of what you inſiſt upon. For upon the Statutes againſt Vice and Prophaneneſs, the Penalties are very ſmall, the Offender conſequently ſuffers little; and if you diſcover the Informer to him, you give ſuch an imprudent Scope to his Malice, that he by one Means or other ſhall ſuffer twenty, perhaps a hundred times as much for giving the Information, as the Offender for committing the Crime. Upon all theſe Accounts, I think ſuch an Offender has no Injuſtice done him, if his Accuſer be not made known. If after all, he knows himſelf not to be guilty of what is laid againſt him, he has his Remedy by ſuing the Conſtable for the Diſtreſs, and bringing it to common Law, where his Accuſer will be produced in open Court, if that will do him any Service. Nor is ſuch a Concealment of the Informer's Name ſo *ſtrange* a thing, ſo foreign to all *Practice* and *Approbation* as ſome are ready to ſuggeſt; what think you of that Statute ſtill in Uſe in the Univerſity of *Oxford*, by which when a Perſon is a Third Time denied his Degree,

Excerpta è corpore Statutorum Univer. Oxon. *Tit.* IX. *ſect.* 3. §. 7.

the

the Objection againſt him is to be ſecretly alledged before the Vice-Chancellor and Proctors, and the Accuſer is not to be diſcovered? *Celato nomine objicientis*, are the very Words of the Statute. And yet this is in a much harder Caſe, than the Convictions of Immorality and Prophaneneſs: For here a young Student, after ſeveral Years; and a great deal of Money ſpent upon his Education, is denied a common Favour, which ſhould recommend him to a Profeſſion and Subſiſtence in the World, and has a public Diſgrace put upon him, to his great Damage, and is forced to ſtay a whole Year longer before he can ſtand again for his Degree.

Eug. I acknowledge both your Arguments and your Inſtance to be very much to the Purpoſe: But why ſhall an Offender be convicted before he be *ſent for*, at leaſt by the Juſtice, and allowed to ſpeak for himſelf?

Th. I ſhall readily grant you, that where *Life* is called in Queſtion, or the Penalty is *exceeding high*, and a Man's whole Eſtate perhaps, or a great Part of it, may be forfeited, no Man

ought

ought to be condemned unheard; and this our Laws have provided for, by the very Forms of the Proceſs, the Trial being in open Court: But in ſuch Caſes as you and I have been talking of, where the Offence is *very frequent*, the Occaſions of Conviction *numerous*, and the Penalty after all *a meer Trifle*, our Statutes are not ſo ſtraitlaced, as to require all the Formalities that are requiſite in Impeachments of greater Conſequence, but have left us at Liberty (for any thing I can find) whether we will *convene* the Offender or not, and indeed 'twere next to impoſſible that we always ſhould. For at that rate, a Juſtice of Peace (if Convictions be made often enough before him to do any Good) may have a fine time on't, to keep his Chair from Morning to Night, to hear a Pack of Swearers and Drunkards, one after another, wrangle away each of them an Hour or two in ſilly Apologies and Impertinence, who ſtill muſt be convicted, if the Fact be ſworn to by any one Witneſs, either before their Faces or behind their Backs. This would be to lay the Suppreſſion of Vice under

the

the greateſt Difficulties and Diſcouragements, to tire the Magiſtrate, to damp the Informer, and double the Coſt to the Offender; for who muſt bear his Charges when he comes before the Juſtice but himſelf? For my Part, I think that, both for his Convenience and your own, you may be excus'd from calling him before you; eſpecially ſince the Law had made you *Judge* in the Caſe; and if your Witneſs be *upon Oath*, (as he ought to be) and you think fit to *credit him*, the Offender has no more in common Juſtice to demand. And as to the honeſt Informer, I think, conſidering the Miſchief it will breed, if you expoſe him, you not only may, but ought in Point of Charity and Juſtice to conceal him; and let it be known abroad, that in all regular Informations *you will do ſo.*

Eug. But if we ſtill cannot prevail with People to bring us Informations, what muſt we do?

Th. Revenge it upon the common Enemy of Mankind, by being ſo much the more induſtrious and ſevere againſt Vice, wherever you meet with it. If they will give you no Aſſiſtance,

do

do what you can without them. In the Caſe of Tipling on the Lord's-Day, you may take your Rounds ſometimes in *Perſon*, and charge the Conſtables along with you, to viſit the Public-Houſes; and where you find Offenders, puniſh them.

Obj. XLIX. *Eug.* Will not that *render the Office and Authority of a Juſtice of Peace contemptible?* Our Brethren of the Bench would never forgive me ſuch a Proceeding; they would look upon their own Dignity as affronted and leſſened.

Matt. 20.26, 28 *Th.* God forbid that any of us ſhould really think it below him (whatever the fooliſh Opinion of the World may be) to take the moſt effectual Care, even by his own *perſonal Labour* and *Attendance*, where 'tis *neceſſary*, to vindicate the Honour of our holy Religion, and ſee thoſe good Laws that provide for it, faithfully and fully executed. That it is ſometimes *neceſſary* in the preſent Caſe can hardly be denied: When we conſider the *Conſtables*, as either *vicious* themſelves, and conſequently in danger to favour and conceal Offences; or however, *timorous* and *dependant*,

and

and afraid to do their Duty; if either of these, and they be sent about wholly by themselves, you will have few (if any) Presentments made to you by them. And therefore to awe them to their Duty, as well as countenance them in it, and to make the Search effectual to the Reformation intended by it, 'tis very requisite the Justice of Peace himself should sometimes go along with them.

Eug. It will be very troublesome, *Theotimus*, to look after these things in Person. *Objec.* I.

Th. What mighty Trouble can it be, if you are in Health, (and if you be not, 'tis not to be expected,) to take a Walk about your Parish, once or twice every *Sunday*? Would you think it so if your worldly Advantage lay at the End of it? If it were to *receive Money*, or with the Prospect of doing your self any considerable *Kindness*; if it were only for your *Health*, for your *Pleasure*, or *to visit an obliging Friend*, would the Labour and Trouble of an Hour's Walk (once in seven Days) be look'd upon as Reason sufficient to stay at home? And do you pretend to be a

Chri-

Chriſtian, with this lazy Unwillingneſs to do as much for your *eternal Lord and Maſter* as you would do for *your ſelf?*

Eug. You have made me aſhamed of this Objection; therefore pray, *Theotimus*, ſave me the Expence of bluſhing longer. I have but one thing more to ſay againſt going about in Perſon, and that is, that it expoſes a Magiſtrate to all the *Rudeneſs*, *Inſults*, and *Affronts* that may be expected from a vicious Mob diſturb'd in their Cups.

Object. LI.

Th. I am glad to find your Objections run ſo low; this very weak one is a ſign you're near an End of them. Sir, the Authority of a Magiſtrate and Laws, is what even a Pot-valiant-fellow dares not readily look in the Face. But ſuppoſe he *do* affront you, you have the Conſtable with you, lay him by the Heels, or bind him over with good Sureties to the Seſſion, where you will be ſure of the Countenance of the Bench againſt all ſuch Inſolences to one of their own Body. Beſide the Concern you your ſelf have in theſe Affronts, you muſt not ſee the *Queen's Authority* trampled

on at ſuch a rate; in the Execution of your Office, you repreſent her Perſon, and he that inſults you, affronts the Authority by which you act. Make one Example or two, and ſhew your ſelf a Man of Spirit and Reſolution, and you will ſtrike ſuch a Damp into ill People, that (however they may dare to rail at you in private,) they will never venture to affront you publickly.

Eug. I have kept parrying, you ſee, as long as I could, in an ill Cauſe; but you have fought ſo well, that I have now nothing more to do than to ſubmit. I own my Obligation to this Part of the Duty of my Office, and intend, by the Grace of God, to purſue it: Yet I cannot preſently wear off the Remains of *Fear* which will be ſtill awing and checking me in ſuch an unpopular Attempt.

Th. I have obſerved the true Spring of moſt of your Objections, as you made them, to be this Principle of the *Fear of Man*, which renders you ſtill uneaſie. That *muſt* be conquered, or nothing will be done: It will clog all your Reſolutions, tincture all your Meaſures with Partiality, and leave

them imperfect and ineffectual; every Step you take in this Work will be a Penance; and tho' you may force your self for a while to continue acting, it will at last tire you out, and you will desist with more Triumph and Advantage to Vice, than if you had never begun. By the *Fear of Man*, I intend such an overgrown Respect for the *Power and Greatness*, such a fawning Desire of the *good Opinion* and *Friendship*, and such a slavish Fear of the *Displeasure* of any Mortal upon Earth, as inclines you to Negligence or Prevarication in what you know your Duty to the God of Heaven requires of you.

Eug. I own, to my Shame, this Definition touches me too near: I cannot wholly clear my self. But 'tis my Temper, and I don't know how to help it.

Th. Some Men indeed, are naturally *more timorous* than others: But this is a very unhappy Temper for a *Magistrate*, of all Men; because strict Justice, Impartiality, and Courage, are what his Office directly calls him to. There may be a great deal in Temper and Constitution to make a Man afraid

afraid of *diſobling in what he is bound to do.* But ſo there is in moſt Men to the particular Vices they are guilty of; as *Paſſion*, *Revenge*, *Lewdneſs*, &c. yet every Man, as a Chriſtian, is bound, by all his Hopes of Heaven, to row as vigorouſly as poſſible againſt the Stream of Nature in ſuch Caſes; and by the Grace of God and his own active Endeavours, he may overcome the Difficulty, and introduce contrary Habits. 'Tis the ſame here; the timorous Apprehenſions of Men may be forcibly thrown aſide by *Reſolution* and the *Grace of God*, how hard ſoever it may ſeem at firſt to conquer them. But there are other Cauſes, which either give Riſe to, or at leaſt contribute much to ſtrengthen this Fear of Man, which ought to be removed too.

Eug. What are thoſe?

Th. In the firſt Place, *want of true Faith*, or however, a very *weak* and *imperfect* Faith. The Promiſes of God, his Power to protect us, and the Reality of thoſe glorious Hopes in another World, which ought to be the very Life and Spirit of a Chriſtian, and to ſupport him in Cheer-

fulness under all the Difficulties of this present State, do not make so deep, and strong, and steady an Impression upon our Minds, as they should do. Could we but keep our Eye intent upon the Inheritance we expect above, the *everlasting Mansions* of Happiness, which God has promised to those that love and serve him faithfully; could we but fix our selves in a steady Sense of God's Sovereign *Power*, and his exact *Veracity*; could we but bring our selves to depend upon them with such an *entire Assurance* as is due, when the Eternal Governour of the World, the Fountain of all Truth and Power, declares himself; we should not be very much affected with what *so impotent a Creature* as *Man* can do; we should be above those little petty Interests that tye us up from pleasing and obeying God; we should despise the Frowns of the greatest Mortal upon Earth, and venture our Lives against his Malice, with all the Joy of Martyrdom. *For whosoever is born of God overcometh the World; and this is the Victory that overcometh the World, even our* FAITH.

1 John 5.4.

In the next Place, it proceeds from *Love of the World*, and our ambitious Desires of rising higher in it: From hence we grow unwilling to lose the Favour of those that may help us onward to Preferment, chusing rather to please *them* than *God*. Another Occasion of it is our *too great Familiarity and Friendships with ill Men*, whom therefore we know not how to disoblige. Another is, the *conversing with overcautious and fearful Persons*, which you will always observe to have a mighty Influence. The last I shall need to mention, is the *Neglect of Prayer to God* for the Grace of Courage and Resolution in our Duty; for every thing that is good, and great, and generous, must come from him, *without whom we can do nothing*. *John* 15, 5. *Phil.* 4. 13.

Eug. Whatever the Principle proceeds from, I'm sensible 'tis a very mischievous one, and ought by all proper Means to be curb'd.

Th. You are certainly in the Right, *Eugenius*; and hardly in any thing is it more mischievous, than when it restrains us from putting in Execution the Laws against Immorality and Vice. It contributes to *make the*

Wiſdom of the Nation ridiculous, in providing good Laws for nothing but to ſtuff a Statute-Book: It *makes Vice more impudent than if there were no Laws againſt it*; for if, by the ſlaviſh Timorouſneſs of Magiſtrates, it can get the upper Hand of *Law*, and overcome the Fear of that, it has (humanely ſpeaking) broke down the ſtrongeſt Barrier that could ſtop it, and to be ſure will quickly grow inſolent upon ſuch an Advantage: It is further anſwerable for the *Ruine of many Families*, by Gaming, Tipling, Lewdneſs, *&c.* which a timely Execution of the Laws might have prevented, if that had not been hindred by this ſervile and unworthy Fear: It brings down alſo *the Judgments of God* upon the Nation, where no Body has the Courage to do Juſtice againſt thoſe Sins which every Day affront and provoke him.

Eug. I beg you, dear *Theotimus*, put me into the likelieſt way to get rid of this unhappy Temper. What Method muſt I take to fortifie my ſelf againſt it?

Th. The firſt thing I will preſcribe you, is *diligent, fervent and ſerious Prayer*

to God, that he would inſpirit you with a truly Chriſtian Zeal and Bravery, ſuch as is requiſite to break thro' a Temptation ſo dangerous as the Fear of Man. Depend not upon your own Strength in this great and difficult Work; addreſs your ſelf to God for Prudence and Courage, and by his Help you ſhall prevail. In the next Place, reflect upon *the Vanity of this World*, and all its *Favours* and *Advantages*, and what a meer Shadow, a trifling, impotent, inconſiderable Creature *Man* is, of whom you are afraid. *Who art thou*, ſays God, *that thou ſhouldſt be afraid of a Man that ſhall die, and of the Son of Man that ſhall be made as Graſs, and forgetteſt the Lord thy Maker, that hath ſtretch'd forth the Heavens, and laid the Foundations of the Earth?* All worldly Preferments, all the various Paſſions and Affections of Men, their Love and Hate, their Cenſure and Applauſe, muſt have an End in Death; at the moſt, they can continue but a few Years, and then be laid aſleep for ever. Conſider *your ſelf* too as Mortal, and that within a little while you muſt bid adieu to this preſent

Pſal. 12. 13.

Iſa. 51. 12, 13.

Life. Suppoſe your ſelf now expiring, and conſider how little Reaſon there would be to value either the Favour or Diſguſt of Men, the Advantages or Sufferings that muſt be left behind you; neither the Pleaſure of the one, nor Sorrow of the other can have any Influence in the Grave. Do you think that at that ſolemn time, you would not be wiſe enough to look upon all theſe things in a true Light, and deſpiſe them? Will it not then be the trueſt Satisfaction to reflect, that you are going into the Preſence and Enjoyment of that God, whoſe Service and Commands you have preferred before all the tranſitory Dreams of worldly Intereſt and Favour? Will it not on the other Hand be a ſtartling Apprehenſion, if you have acted a contrary Part, that you have *denied your God*, forfeited his everlaſting Love, and neglected your Duty, for a few periſhing Careſſes of a vicious Neighbourhood, which are now no longer to be enjoyed; but you are called to anſwer at the Bar of an offended and affronted Sovereign, for *betraying the Authority which he gave you*, and are like to fall under the eternal Anger:

ger and Resentments of that Almighty Being, whom you durst not obey for Fear of disobliging a wretched Fellow-Mortal? What is it Man can do? He can be angry, rail, and abuse you; can do some petty Injuries, and it may be, take away your Life, (yet nothing of all this without the Permission of God) and this is the utmost he can do. But if to save your self these trifling Mortifications, you provoke God, by neglecting what you might do to serve and glorifie him, there is no Shelter from his avenging Wrath; a miserable Eternity must be spent in lamenting this foolish Affectation of the good Graces and Esteem of Men, who indeed may come to *share* your Punishment in Hell, but can never *lessen it*.

Luke 12. 4, 5.

Therefore another very proper Antidote against the Fear of Man, is to consider, *That a Day of Retribution is coming*, when the righteous God *shall recompence Tribulation to them that trouble you, and Rest to you that are troubled.* Consider the Reward laid up in Heaven for those brave Souls, who in spite of all the Disgrace and Contempt thrown upon them, in

2 *Thess.* 1. 6, 7. *Luke* 18. 2, 8.

spite

spite of all the Hatred and Hazards they incur in this World, are neither *ashamed* nor *afraid* to do their Duty.

2 Cor. 4. 17, 18. *These light Afflictions, which are but for a Moment* (says the Apostle) *work for us a far more exceeding and eternal Weight of Glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are Temporal, but those which are not seen are Eternal.* And in another Place, *If*

Rom. 8, 17, 18. *so be we suffer with him that we may be also glorified together. For I reckon that the Sufferings of this present time are not worthy to be compared with the Glory that shall be revealed in us.* You see how contemptibly the wise Apostle speaks of all that you can suffer here, and how magnificently he represents the Prospect of a good Man beyond the Grave; which, duly considered, must have a very encouraging Influence against the *Fear* that might otherwise obstruct a *good Conscience.*

Another Help to it, is to reflect upon *the Sufferings of Christ*, and how he bore

Heb. 12, 1, 2, 3. them; *who for the Joy that was set before him endured the Cross, despising the Shame*, and persevering still in the good Work which God had appoint-

ed

ed him, notwithſtanding all the *Contradiction of Sinners.*

Remember too, that by the Chriſtian Conſtitution, it is *neceſſary* for us to bear *the Croſs* of *Chriſt*, if we ever pretend to his *Reward*. *All that will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution*; and therefore, *No Man ſhould be moved by theſe Afflictions, for* (ſays St. *Paul*) *Your Selves know that we are appointed thereto*: And 'tis to our infinite Advantage that we are ſo. By ſuffering Contempt and Hatred in the Cauſe of Virtue, we learn to *deſpiſe the World*, to think more affectionately of *Heaven*, to turn *our Love* towards *God*, to place our *Truſt and Dependance* only *upon Him*, and improve our ſelves in the excellent Grace of *Humility*. In ſhort, we are aſſured that *all things work together for Good* [by the wiſe and gracious Poovidence of God] *to thoſe that love him*; and therefore what have you to fear from the Frowns and Malice of ill People, when in effect it is your trueſt Intereſt to enjoy them?

2 *Tim.* 3. 12, *Acts* 14. 22.

1 *Theſſ.* 3. 3.

Encourage your ſelf further with *the Examples of other great and good Men*, who have run the ſame Race before you. I will inſtance only in *Moſes* and

St.

St. *Paul*. The First *chusing rather* (and a wise Choice it was,) *to suffer Affliction*
Heb. 11. 25. *with the People of God, than to enjoy the*
Ver. 26. *Pleasures of Sin for a Season; Esteeming*
the Reproach of Christ greater Riches
Ver. 27. *than the Treasures of Egypt: For he had*
respect to the Recompence of Reward, not
fearing the Wrath of the King. The latter having mentioned his Afflictions, makes this generous and heroic
Acts 20. 24. Protestation: *But none of these things*
move me, neither count I my LIFE *dear*
unto my self, that I might finish my Course
with Joy.

The next thing I advise you to, is to *converse* as often as possible *with Men of Piety and Courage*, and *avoid* the *Timorous*. This will be a sensible Advantage to you; you will never leave such Company, but with Resolutions bold and active, and worthy the Courage of a Christian: Whereas *timorous* Men will fill you with new Scruples; their very *Coldness* is infectious, tho' they should not offer to *dissuade* you.

Another Preventive which I would seriously recommend, is to have Recourse often in your Mind to the
Psal. 55. 22. *Scripture Promises of God's Protection.*
——— 37. 5. Trust to his Providence, which will in-
1 *Pet.* 5. 7. terest

tereſt it ſelf for your Safety, whenſoever Suffering will not be an Advantage to you. Submit to his Wiſdom and Goodneſs to order all things for the beſt. Remember the Royal Proverb of King *Solomon*; *the Fear of Man bringeth a Snare; but whoſo putteth his Truſt in the Lord ſhall be ſafe:* And the generous Courage of King *David*; *The Lord is on my ſide, I will not fear what Man can do unto me.* Prov. 29. 25. Pſal. 118. 6. -56. 3, 4, 11.

It will further be of very good Uſe for your Encouragement, if you could gather ſome one or more *Reformation Societies* about you; if you can prevail with ſuch as you think have a true Senſe of Religion in your Neighbourhood, to meet often to concert the moſt proper Methods for carrying on this difficult Work, and by Converſation and Prayer, to ſtrengthen and encourage one another in bearing thro' all Hazards for that Purpoſe. This, if you think fit to meet *with them*, will be of great Advantage to you: And if you don't think *that* convenient; yet as the Aſſurance they have in you, as a Magiſtrate zealous for this good Work, will much encourage *them*; ſo the very *Being* and *Zeal* of ſuch Societies

cieties will not a little invigorate and encourage *you*.

Eug. My dear Friend, I thank you; you have given me full Satisfaction in every thing, and by the Grace of God you ſhall hear in a little time more effectually that it is ſo. I am ſeriouſly reſolved to ſet about it as ſoon as I get home; but as you have promiſed me already your further Advice and Aſſiſtance, as the Caſe requires; ſo you muſt promiſe me *your Prayers* too, that I may have Strength and Courage to purſue it.

Th. With the utmoſt Pleaſure, dear *Eugenius*, I promiſe it. I do now, and ever ſhall, pray God to proſper you in ſuch a glorious Undertaking; in which I hope you are prepared to undergo all Hardſhips for the Sake of doing Good, (whatever the raving and diſtempered Patient may ſay of his Phyſician) being ſure of the preſent Happineſs of a *good Conſcience*, and of the future Reward of *everlaſting Glory*.

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